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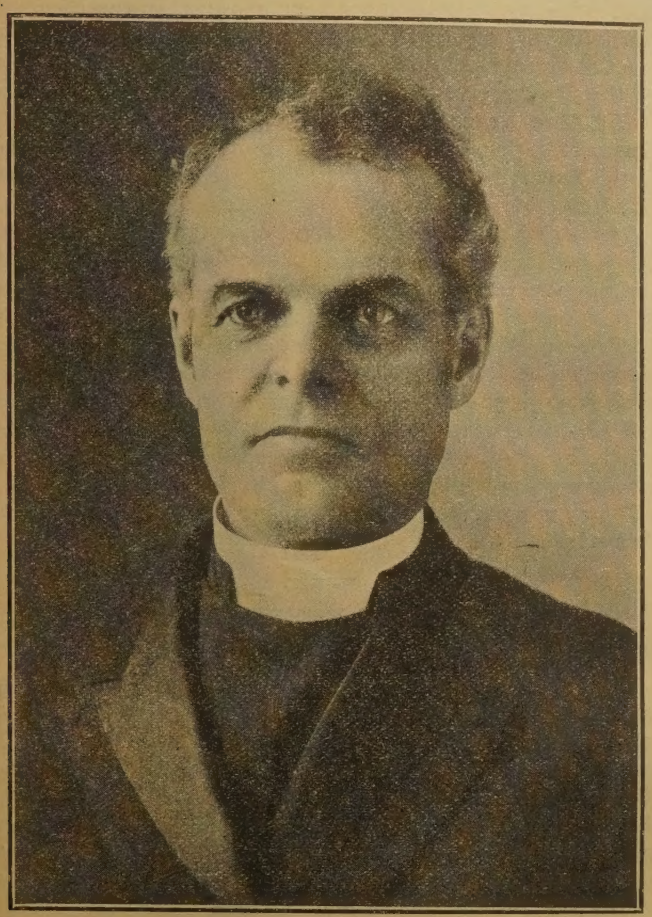
Bishop Nichols' Anniversary



THE BISHOP OF CALIFORNIA.

Achievement is a familiar word to the Diocese of California as the fifteen years of the episcopate of Bishop Nichols are reviewed. The little has grown to be the great; new life has sprung up; the desert soil has been watered; a vastly different scene stretches before the onlooker.

Down at San Mateo the beginnings of permanent buildings attest the development of the Divinity School of the Pacific, which has now rounded out over a decade of useful service. No work lies closer to the Bishop's heart, we believe, than that of the school, and no achievement of the fifteen years is so freighted with blessing for the future. It must always stand first as we review his work among us. It is instinct with his ideals. It seems a part of him.

The division of the Diocese and the erection of that of Los Angeles were, we suppose, inevitable and as such, merely milestones marking progress. It is not the mere division which enters into such noteworthy relation to the Bishop's work, but the wisdom and tact and impartiality with which it was consummated and the profound sense of unity of interest which remained after the formal break was made. It was the same spirit which brought healing to sores of long standing in the Diocese, which made the uneven "level and the rough places a plain" when Hawaii was transferred to the jurisdiction of the Church in America, and which from year to year is welding ever more closely into unity the varied interests of the Diocese. There are among us great diversities, all kinds of churchmanship, all types of men and women, and yet we believe that it would be hard to find anywhere more cordial co-operation, more profoundly unified effort and a more solid loyalty than in the Diocese of California.

In achievements which look more forward than backward, we note the statesmanlike vision which sees the convention becoming representative of all the aspects of Diocesan life, which, discerning the different methods by which men and women approach the same work, suggests the organization of women in a separate house for the consideration of Diocesan matters, which understands the makeshift character of many American Cathedral "foundations" and prefers to wait the slow growth from a cathedral mission "germ" rather than to force a parish organization into unfitting mould.

All these achievements, however, find their inspiration and end in the vital power of missionary purpose. It is significant, in turning back over fifteen years, to read in the future Bishop's first message to the Convention of California the earnest, yes urgent, appeal that it might "make its pervading, ruling spirit a missionary spirit enkindled as if from the very Pentecostal flames by God the Holy Ghost." We shall speak elsewhere of the actual progress in missionary matters. Here it is for us only to

WILLIAM FORD NICHOLS, 1870.

chronicle the constant and vital power of the missionary ideal in the Bishop's work, in his words and in his influence.

And yet all these achievements are simply the expression of the man himself. They are not done as mere task-work in some external and mechanical fashion. They grow as naturally from his character, and as inevitably, as the grass springs after the first rains. The man is behind all his works—breadth behind the statesman's vision, large-heartedness behind the comprehensive and diversified unity of the Diocese, fearless faith behind the sometimes radical measures, utter self-consecration behind the growth of missionary work, and infinite patience and complete self-effacement behind the slow building. "To build strongly and systematically," he said in 1892, "is to make demands on time and patience." The patience is his, and no work need be hastily done or ill done, for the time is God's and the building is not for self, but for the Kingdom of God. Character comes before and conditions achievement. As one looks back over his work and life in California one thinks irresistibly of those centuries-old lines, describing a certain humble parson:

Riche he was of holy thoght and werk.
This noble ensample to his sheep he yaf,
That first he wroughte, and afterward he taughte.

THE VALUE OF A MAN.

In his charming biography of St. Francis, Paul Sabatier, in touching upon the influence of that quaint mystic, Gioacchino di Fiore, who dwelt with his few disciples in the forests of Calabria, says that "the men of the first half of the thirteenth century, too much occupied with other things, did not perceive that the spiritual streams at which they were drinking descended from the snowy mountain-tops of Calabria." "It is always thus," he adds, "with mystical influences. There is in them something vague, tenuous and penetrating which escapes an exact estimation." There is a profound truth in the observation. Wherever the spiritual realities are the dominating forces in a life, wherever godliness is its dominating note, the common lines of judgment upon the value of a man are done away. The supreme influence and therefore the supreme value of such a life are found in things infinitely penetrating, and yet so subtle that men's lives and ideals are changed and they know not whence nor how. The divine life itself penetrates the world and yet so secretly, so elusively that the eye of love, keen through faith, can alone detect it. So is it always with those who share that life. Their greatest gift to the world is neither in what men see nor in what they touch and handle. And thus the few alone know the source or the channel of the things which uplift their lives. How many rejoice in the gifts of the Christ and are utterly blind to the Christ Himself.

When, then, there comes into a community the best of all things, a godly life, all undetected and unmarked for the most part, men's understanding of the Christ is cleared, their faith is strengthened and a higher type of manhood than that by which the community has hitherto set store is created for them. When such an one comes men do not so much follow him for wisdom or learning as that they simply draw near to him and unconsciously appropriate his spirit. They grow more godly as godliness is revealed to them.

When such an one comes among them, those who have the vision do not laud him for his achievements. They only bless God for the gift.

He that hath eyes to see, let him see. He that hath heart to bless, let him bless God.

FIFTEENTH ANNIVERSARY OF THE CONSECRATION OF THE BISHOP OF CALIFORNIA.

St. John Baptist's Day, 1905, will long be remembered as a red-letter day in the Diocese of California. The reports and notices which follow give our reason for this statement. We wish here only to make record of the service, and the order in which the various reports and resolutions were presented.

The service was held in the Cathedral Mission of the Good Samaritan, on Second Street, San Francisco, and was a plain celebration of the Holy Communion. There were about thirty clergy present. The Bishop was celebrant, the Rev. Hobart Chetwood, of Pacific Grove, being Gospeller; the Rev. D. O. Kelley, of San Francisco, Epistoler; and Archdeacon Emery assisted in the administration of the Elements. These clergymen are among the few now in active service who were connected with the Diocese in 1890. At the close of the service the Bishop returned to his chair, and first Archdeacon Emery as Chairman of the Committee on the Commemoration of the Bishop's Anniversary and Secretary of the Executive Committee on the Cathedral Mission of the Good Samaritan, presented his report, which follows.

Succeeding this came the report on the Episcopal Residence, which was presented and read by the Rev. N. B. W. Gallwey, Secretary of that committee. Then followed the Resolution of the Seminar, which was read by the Rev. Edw. L. Parsons. The Rev. Dr. Bakewell then, on behalf of the clergy of the Diocese, presented to the Bishop the desk and chair made from California woods, and for use of the Bishop and his successors. Then followed the Bishop's response, which, as printed below, was prefaced by a few words of gracious acknowledgment of the gift from the clergy.

It was a most happy occasion, but the reports speak for themselves.

ARCHDEACON EMERY'S REPORT.

My Dear Bishop:—

The committee appointed at the last Convention to arrange for the observance of the fifteenth anniversary of your consecration, have endeavored to comply with the wish expressed both in your annual address and to individual members of the committee since, that on this day the personal equation should be eliminated as far as possible, but you could hardly expect that your clergy and laity could let the day pass without some expression of their affection and loyalty, not only to you the Bishop, but to you the man.

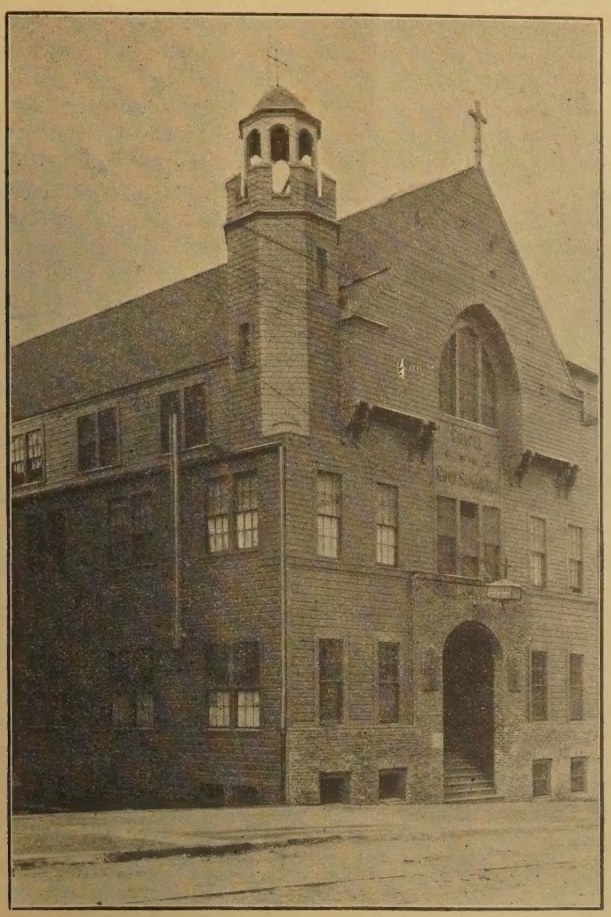
Of the many important works in the Diocese that have been inaugurated during your Episcopate few have received more of your thought and practical assistance than the Cathedral Mission of the Good Samaritan. You were present at the first service, held on May 4, 1894, in the rooms at 249 Second Street, that were selected after careful search by the late Rev. R. C. Foute and Major W. B. Hooper.

In your Convention Address in 1896 you set forth your hopes and plans for a practical and proper Cathedral development. That year saw the work canonically placed in the hands of the Bishop and Standing Committee, making it not a Mission of the city, but of the Diocese.

The year after a five years' lease of the lot was secured and the church built. Each succeeding year saw the scope of the work enlarged, until a legacy from the estate of the late Mrs. Maria B. Judah made it possible to purchase the land, and thus secured a permanent site.

On the first of October, 1902, the Rev. William Ingraham Kip, who had been in charge of the Mission from the very beginning, was called to the rest of Paradise. At once steps were inaugurated to raise funds for extensive and substantial improvements that should form a suitable and lasting memorial to the life and work of that devoted priest. These included the raising of the building to give another full story, and the placing of a solid foundation under it. The completion of the dispensary, rooms for the clothing bureau, gymnasium with tub and shower baths, furnace, fuel, and storerooms, the estimated cost of the work being seven thousand two hundred dollars.

It is with great satisfaction that the Executive Committee are able to report to you on this your anniversary that the entire amount needed to complete this memorial has been secured, that most of the work planned is already finished, and that on the next festival of All Saints you will be asked to unveil the two bronze tablets that are to be placed in this



CATHEDRAL MISSION OF THE GOOD SAMARITAN.

chancel, the one in memory of Mr. Kip, the other to the father of Mrs. Judah.

The Mission that eleven years ago began in rented rooms now occupies these spacious quarters and possesses property valued at $27,500, on which the actual indebtedness is but three thousand dollars. Here a truly missionary work is being carried on along the lines you mapped out before the corner-stone was laid or the building erected. At this font 784 souls have been added to the Church by Baptism, and at this rail 241 persons have been presented to you for the laying on of hands. From this center we have watched with interest, that has grown deeper year by year, the working out of your plan of a Cathedral system that is not evidenced to-day by massive walls and lofty towers, but by carefully thought out and therefore practical working-day plans, by means of which work is going on steadily and successfully in the missionary, educational, and philanthropic departments that generally follow, rather than precede, the actual Cathedral, and because of which your Diocese is growing in strength and your churches bearing the fruit of good works more and more abundantly with every passing year.

We offer you, Right Reverend Father, our heartiest congratulations on this day, upon the completion of the Kip Memorial and upon the present condition of the Cathedral Mission of the Good Samaritan, and we join our prayers to those that to-day have been offered in every part of the field that you may long be spared to lead your clergy and people in the work of the Master in this Diocese of California.

In behalf of the Executive Committee,

John A. Emery, Secretary.

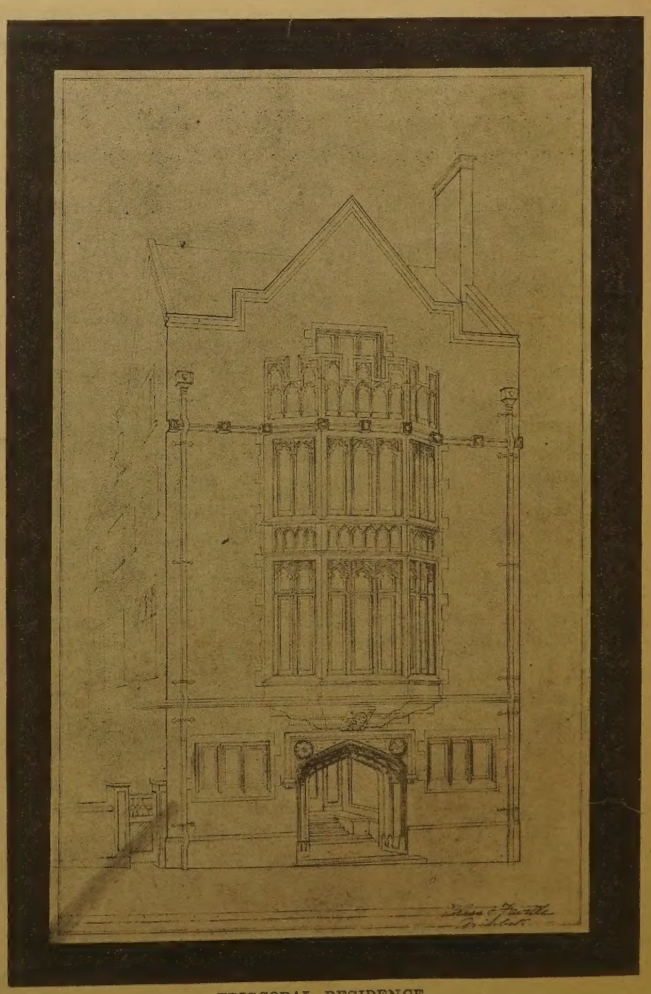
REPORT BY THE COMMITTEE ON EPISCOPAL RESIDENCE.

Right Reverend Father:

In presenting this brief report for the Committee on the Episcopal Residence, there is a deep sense of humiliation on their part, because of the tardiness in reporting only at this date what they feel should have been reported at least three years ago. However, on this glad day of commemoration we will try and forget, while asking you to forgive, the delinquent past. It is with great pleasure and gratification that we are able, on this day of celebration of the fifteenth anniversary of your consecration to the Episcopate, to report that the final plans for the building of a house, at once suitable and appropriate for the residence of the Bishop of this Diocese, have been accepted by the committee, and the order to go ahead and build immediately has been given. Every effort was then made, so as to be able to report to-day that the contract had been let to the successful bidder. But to work out every detail for such a building, and to place the same on paper and have the different contractors bid on the work, was something that the committee could not control further than to urge all possible haste.

We are glad to be able to inject at this point and at this time a sentence that could not have been written yesterday. In an interview with the architects, just before this service began, we were told by them that all the detail plans were finished and were this day placed in the hands of the contractors for bids. It was also our hope that we would have been able to report to-day that the fund necessary to finish this building was complete. In this our hope has not been fulfilled. But we **can** say, that the inability to report that the fund is complete is not because that churchmen and churchwomen of this Diocese have been indifferent to any appeal made to them. On the contrary, you will be as glad to know as we are to report, that, with but one exception, there has not been one refusal, that we have any knowledge of, to subscribe to this fund, when approached either by letter or in person by any member of the committee—and the one refusal was but a temporary one. Indeed, our report can give voice to the willingness and readiness of the Church men and women of California to respond to appeals for Church work, when those appeals are properly presented. The loyalty of every individual who was interviewed by the committee, not only to the Church, but especially to you, sir, the Bishop of this Diocese, speaks loudly in praise and admiration for the strength, the wisdom, and the untiring faithfulness of the personality which won such universal honor and devotion.

The committee feel absolutely safe in declaring that, when the Episcopal Residence is fully completed and ready for occupancy, you will be invited to enter a home free from all encumbrance. Most of the facts of this report were necessarily already known to you, but the expressions and sentiments of unqualified confidence in and appreciation of your manhood, wise statesmanship, and spiritual leadership, which came unstinted from every one that was visited by this committee, are facts all of which have not been known by you—although without any egotism you might well have



EPISCOPAL RESIDENCE.

suspected them. It is our joy and gratification to tell you of this. We cannot tabulate such facts, nor demonstrate them; yet we believe that, when built, the Episcopal Residence will stand as the material expression of the love and appreciation of the people whom God has committed to your care.

It is only justice to reiterate once more that the slow growth toward the completion of this object has never been owing to the unwillingness of your people to respond.

Our congratulations on your attaining to the fifteeenth anniversary of your consecration as Bishop of this Diocese are deep and sincere. May Almighty God grant to you and Mrs. Nichols and your family health and strength and the benediction of peace, to work with and bear with and lead us for **many, many** years to come. And may this building—the subject of this report—prove not merely an official residence, but a **home**—and a home to hold your family not only close to yourself, but in the center of a people who love them all.

RESOLUTION OF SEMINAR.

Reverend Father in God:—

At a meeting of the Clerical Seminar, held at the Occidental Hotel on June 19th, we were instructed to bring to you the congratulations of the society on the occasion of the fifteenth anniversary of your consecration.

We have the happiness to assure you of the love and loyalty of your clergy and of the congregations they represent. An auspicious sign in the life of this Diocese and a promise of greater progress in the years to come are in the fact that we are all united in veneration for our chief pastor, and in the disposition to obey in all things his guidance.

We pledge to you our loyal support and confidence, and we pray God to protect and bless you.

For the Seminar,

Edward L. Parsons.
Burr M. Weeden.

St. John Baptist's Day, 1905.

DR. BAKEWELL'S ADDRESS.

Not without warrant, my brethren of the clergy and laity, are we engaged at this particular moment in showing our affectionate regard towards our beloved Diocesan on the fifteenth anniversary of his consecration, for you will remember that in the primitive Church the Agape or Love Feast was always closely associated with the Holy Communion.

In that early Church the testimony of Ignatius, Bishop of Antioch, the disciple of St. John, in regard to the universality, dignity, and value of the Episcopate is well defined and incontestable.

From the sea of controversy concerning the Epistles of this Apostolic Father there arises the undoubted fact of the historic Episcopate as existing in the age immediately succeeding the Apostles; and this whether we receive as genuine the longer or shorter form of his writings. In his letter to the Ephesians he writes: "We ought to receive every one whom the Master sends as He that sent him, therefore we should look upon the Bishop as the Lord himself, standing as he does before the Lord." "Jesus Christ our inseparable life is the will of the Father, as also Bishops settled everywhere to the utmost parts of the earth are so by the will of Christ."

With Ignatius a true Christian is loyal to his Bishop, for he says to the Magnesians, "It is fitting not only to be called Christians, but to be so in reality, as some indeed give one the title of Bishop but do all things without him." In his opinion harmony in the Church depends upon submission to authority. For he says, "Do all things in a divine harmony, while your Bishop presides in the place of God, and your presbyters in place of the assembly of the Apostles."

"It is fitting ye should run together in accordance with the will of your Bishop, which thing also ye do, for your justly renowned presbytery is as exactly fitted to the Bishop as the strings to a harp."

Reverend Father in God, this harmony so characteristic of the Churches to whom St. Ignatius wrote has not been wanting, thank God, in the Diocese of California. Loyalty to our Bishop, summed up in sympathy with his plans and hearty co-operation in his labors, has not this been the attitude of your clergy and laity since the days, fifteen years ago, when you came among us our newly appointed shepherd? St. John Baptist Day was indeed a good day to augur by as regards your work in this distant field, whither you came "to make ready a people prepared for the Lord." Since that day thirty-two clergymen have been admitted to the Priesthood in the Diocese of California, and forty ordered Deacons. The number of persons Confirmed has been over twelve thousand. Thirty churches have been erected, thirteen reconstructed, and seven parsonages built. The Church Divinity School at San Mateo has been founded, whence come forth each year a goodly number of ministers of God to preach the comfortable Gospel of Christ. A tasteful and commodious building has been erected for the Maria Kip Orphanage, while at this moment new buildings are planned for the Armitage Orphanage. The Cathedral Mission of the Good Samaritan (our worthy host to-day), has been completed, a monument to the Glory of God and for the welfare of men, "and a witness to the faithful labors of the Rev. W. I. Kip." The Diocese of Los Angeles has been set apart from the Diocese of California. The settlement of the Hawaiian difficulty has redounded to the peace of the Church in those islands. The total amount of endowments secured reaches the large sum of one hundred thousand dollars.

Reverend Father, here are golden sheaves, ripe for the Master's harvest. You know under whose fostering care they have matured, and we also.

And may I not in most affectionate terms refer to another work accomplished by you among your clergy, of which no record may be found in the most carefully prepared statistics,—words of fatherly counsel you have given to your presbyters to encourage them in their work; words of sympathy in view of discouragements or in time of trouble; words of cheer, illumining their hearts and urging them onward, leaving results with God.

Your loving clergy deem it an honor, on this fifteenth anniversary of your consecration, to present to you, for your personal use and that of your successors in office, these tokens of esteem, sympathy, and affection. Accept this desk and chair as pledges of our good-will. Aloha!

May one be a cathedra whence shall issue wise judgments for the peace of your people, a means of comfort for yourself after travel throughout your vast Diocese.

May the other, constructed of woods grown in your own Diocese, with a reminiscence of your successful mediation in Hawaii, be the place where still for many years shall be prepared sermons and addresses having but one object, and that the edification of your flock. And as the woods composing these souvenirs have grown to maturity here, and take on a polish reflecting the warm light of California skies, so may your spiritual "sons grow up as the young plants, your daughters be as the polished corners of the temple."

May I be pardoned in indulging in a few reminiscences, looking back to the days when the Diocese of California was seeking a coadjutor to take up the burden of work that was proving too heavy for the fast failing strength of Bishop Kip, now of blessed memory. Some of us remember well the session of Convention assembled for this purpose in Trinity Church, San Francisco. The one desire of the brethren, clerical and lay, was to secure a man of God worthy of the noble Diocese of California, and worthy to succeed its first Bishop. Several nominations were in order. One reverend brother spoke of his candidate as a well-rounded man, fitted for the varied departments of Episcopal supervision. Another commended him whose name he presented as a square man, upright in his dealings Godward and manward. Still a third, and he a Boanerges among us, with all the vigor of his strenuous personality, advocated the election of the rector of St. James' Church, Philadelphia, one who had already declined a Bishopric, and of whom it was whispered that Bishop John Williams, of Connecticut, "nomen clarum et venerabile," hoped to make his successor. So far as your humble servant, being a Trinity College man, was concerned, that decided the matter. A telegram to the Diocesan of this nominee elicited a response suggesting doubt as to his acceptance. Without hesitation this response was submitted to the Convention, with the remark that it served but to enhance the advisability of securing as Bishop one who sought not the office.

And so, with prayer to the Great Head of the Church that He might show which of these men He had chosen, the matter was put to vote, and forthwith decided.

The next day saw the clergyman who had made the successful nomination on his way to Philadelphia to urge its acceptance. Arriving, he entered instantly upon the mission that brought him there. But the rector of St. James' Church checked him in his pressing appeal with the quiet remark, "One moment, my brother, let us kneel and seek divine guidance." I was informed of this by the late rector of Grace Church, San Francisco, himself.

Is not this spirit of devotion the clew to the full measure of successful work accomplished under the supervision of our beloved Diocesan? Animated by this same spirit, and emulating his example, let us go forth to our work, my brethren, with renewed zeal, and "may He without whom nothing is strong, nothing is holy, increase and multiply upon us His mercy, that He being our ruler and guide we may so pass through things temporal that we finally lose not the things eternal."

THE BISHOP'S RESPONSE.

My Dear Brethren:

To be silent even from good words would be an inviting refuge for me to-day. The retrospect from the fifteenth anniversary of an episcopate, believe me, is invested with many self-communings in the heart and in the chamber that are shy and still, that seek suppression, rather than expression. The counting up of the mercies, the realization of the misses, the revelation of the preventings and followings of the succouring and only-sufficing grace of God, belong to all that sacred experience which is at once the most precious and the most inexpressible of any ministry as it unfolds the meaning of the "Veni Creator" plea that the Holy Spirit will

"Enable with perpetual light
The dullness of our blinded sight."

Then, too, a decade and a half of the episcopate is long enough to make one somewhat dread its peculiar temptations, and especially that one of the lure to self-importance in the "lime-light" into which the high office itself must more or less inevitably be thrown. Sharp observers, not Bishops, are by no means oblivious of this, as when Liddon, in one of his letters, shrewdly surmises this frailty, in wishing for the episcopal office more of "a reticence and humility as to everything personal, and a tranquil confidence in a heavenly mission." And so, when a day like this puts the Bishop for the time in the center of the stage, a short and easy course to pursue suggests itself in resort to what has been called "the luxury of silence."

But the action of the Convention of the Diocese in forecasting this anniversary, the thorough and thoughtful arrangements made for its celebration with considerate simplicity, and your own kindly interest, and that of the clergy and laity who are unable to be present here, and above all the celebration here, and at other fond altars, of the Sacrament of highest forgiveness and strength in the Holy Communion of the Precious Body and Blood of Him who is ever with His Church and Ministry, encourage me to speak.

I do lean, personally, not a little upon the words that have been so graciously and loyally spoken to-day. I most widely and cordially take this opportunity to bear my testimony to the rare kindness I and the members of my family have received, from the day that my interests became linked for life with the Diocese. To-day on its personal side there threads richly all through the pattern of the fifteen years, like cloth of gold, the honest and unvarying and settled sense that my lines have fallen in the pleasantest places. Somehow it seems easier for a Bishop to be an optimist in California than elsewhere. With all said and done about problems and conditions there is ozone of the office, as there is of the great ocean or of the high mountain outlooks, that become so well known in the yearly journeyings about the diocese. If ever there were a country to take a man out of himself into the wider view, and to keep the visitation rounds from becoming "ruts," a California Bishop has it. And I could easily allow this to run into a sort of California "promotion literature"—to exploit this as the very land for Bishops, goodly and pleasant in its "fountains and depths that spring out of valleys and hills," and in clergy and laity large-viewed like their hills. But it would not be fitting for me to try to make my brother Bishops envious, nor to occupy my whole time with my El Dorado experiences.

We can, however, leave the truest and tenderest sentiment of the day to its blest interpretation in the St. John Baptist's Day Eucharist, in which we have just taken part. There, thank God, all the searching sense of omission and commission, the vows that have been void, the visions that have been dimmed and darkened by "worldly cares and studies," all the "spirit of fear" instead of "power, and love and soberness" may be taken to the foot of the Cross. There all the disclosure of infirmity, of faint-heartedness, of lack of faith and hope and love may find ever-renewed sufficiency in the presence of the "Chief Shepherd and Bishop of our souls." There gratitude and cheer reach their highest note in the Eucharistic key of the Sacrament, lifting up the heart far beyond the point where speech fails. Holy Mysteries become the sweet sign-language of our finding the spiritual food that feeds us, of the favor and goodness of God toward us, of our very membership incorporate in the mystical Body of Christ, the blessed Company of all faithful people, of our heirship through hope of His everlasting Kingdom. A day of Sacrament is infinitely more than a day of sentiment.

Fifteen years of life—and it is more than a fifth of our allotted span—and fifteen years of an episcopate—and it is almost three-fourths of the average episcopate, as shown in the closed records of the Bishops consecrated in the first one hundred years of our American Episcopate—the average length being a little over twenty-one years—ought to leave some deep personal imprint of the power of Christ and His Church. And if you will in this connection pardon a bit of autobiography, it will enable me, perhaps, in some measure to identify for you what, I am led to believe, is a very primary conviction essential to a lasting joy in the Ministry of Jesus Christ. I do not refer to it as any new experience, for those who hear this must all have had it in one way or another. But one experience of it confirms another, and helps us, as we tell each his own, to be strong in the grace which is in Christ Jesus. It is in a word to "testify to the gospel of the grace of God."

Two telegrams are before me as I go back to the early months of the year 1890. Both bear date February 6, 1890. The first was from a member of the Convention of the Diocese of California, that day in session, and reads, omitting names, "My Father writes you direct me not to let your name go before Convention for Assistant Bishop California. You have been nominated. What shall I do? Answer quickly." It may be explained that the first intimation that my name had been used in connection with the high office came to me through the father of the sender of this telegram some two weeks before, when in view of existing responsibilities I had told him I could not allow my name to go before the Convention. The second telegram was the one I sent at once in answer to the above, and reads, "Telegram just received. Please withdraw my name, with expression of my earnest prayers for a right judgment, and a profound sense of the honor done me in the nomination."

Late the same evening came a third dispatch from San Francisco: "You have this day been unanimously elected Assistant Bishop Diocese California with full jurisdiction. Praying your favorable consideration." Signed by a Committee of the Convention.

The bewilderment, not to say the shock, of the announcement of the third telegram, was scarcely allayed until, by careful tracing on the part of the telegraph company, one of my Philadelphian vestrymen learned that while the telegrams from Convention to me came through, my telegram to the Convention was detained by snows affecting the wires in the high Sierras, and did not reach San Francisco until some three days after the convention had adjourned. Even then my first attitude was that my duty lay with the field in which I was, and it was not until a month later that I found the leading clear to accept the call. So that, just as it was a process of conviction in my college days which completely veered around from the confidence with which I entered College that whatever I undertook in life I would not be a clergyman to the settled conviction of call to the Ministry before I graduated, so the high summons to this field found me convinced, as I thought, of my duty to decline, and through weeks of anxious seeking for light converted me to the never since shaken conviction that I ought to accept. In each case I was brought around to a condition of mind diametrically opposed to that with which I began. The only propriety in my reverting to this now is that it all has seemed to me a striking proof of God's mercy and providence in revealing my call in His Church in tried terms of divine energy and life and guidance. Its evidential value has been simply inestimable to lean upon. Its postulate of the meaning of

Christ and of the contents of the "Church Idea" defies definition. I appeal to your own like comfortings; is it not so, again and again? Is not any year and every year as we wax riper in our ministry, and any period of years, but an astronomy of the greater and lesser lights of God, as from His spiritual firmament they flood or twinkle in the darkness of this world?

One illustration out of many that come crowding into the memories of the signal marks of God's providences in the Diocese is close at hand, and happily emphasized by one of the reports to which you have just listened. One of the first and most pressing problems of 1890 was to make provision for ministrations to a part of this city south of Market street that was to be left by an "up-town movement" of some of our parishes. Then some time later in a Convention Address I ventured to suggest a long look ahead for steps towards a cathedral organization which should with slow deliberation try to "interpret the best interplay of clerical and lay functions in our American Church life, and find right adjustment to diocese and to noble worship and work for Christ's poor and Christ's rich." No one would claim that as yet we have attained to much that is cathedral-like in site or material splendor or scope. But could the "Hand of God" have been more marked in it, even if the scale of it all had been more imposing? In the field of spiritual discernment cannot the specimen of a Cathedral Mission be as choice in some respects as that of a mighty Cathedral pile? You have just heard of the memorial here to the life and work of William Ingraham Kip III., worthy grandson of a worthy grandfather, and pioneer priest of this Cathedral Mission, perpetuating well the traditions of the pioneer Bishop of this Diocese. He dowered this work with that which has given to many a great old-world shrine its very patronymic, the ministry of a sainted life. Singularly well balanced in that life were the two elements of work and trust, of untiring energy and of implicit leaning upon God's giving the increase. And so I cite it now just for its pointed evidence upon the witnessing with us of God's direct providence in our ministries. Take the history of this Mission simply on its material side and it is a striking proof of that promise of our Lord, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." There was not a dollar to begin with, and Mr. Kip did not begin with dollars, he began with devotion to the souls and bodies of men. His primary means was means of grace; his watchword: "I seek not yours, but you," his whole absorption, first and foremost in the seeking of the kingdom with the confidence that treasury and building and endowment would all follow. Not that this made him either indifferent to, or inactive in collecting money for the work. Indeed, he was peculiarly successful in that whenever he felt it to be his duty to occupy himself with it; and the contrast between the nothing to start with and what we have here now is due in no small measure to his own making a conscience of his soliciting. The point is that the sole aspect of his work we are adverting to as germane to our present thought truly exhibited the right working of that conviction that if we duly attend to the spiritual side of our ministry we shall not fail on the material side. Each one's own ministry will more or less realize God's adding of treasury, buildings and money resource in ways which constitute surprising providences. In a word, take care of the spiritual interests and you will be pretty sure to take care, too, of the money questions. The Lord will surely provide. The Church is sometimes tempted to try to reverse this, but it will never work. Conscious, as my ministry has ever made me, of my being so poor a hand at begging and that oftentimes lack of result in this, as in many other respects, is the consequence of my own shortcomings, not only here but in many other chapters of the history of the Diocese, where the constancy and fidelity of faithful clergymen and faithful laymen have really made the history, I could adduce memorable marks of the same law of Providence in material blessing. Take, for example, the large-hearted provision for an episcopal residence, of which you have also heard to-day, and that steady and healthful development of self-help and bountifulness of giving just recently betokened in a large unprecedented mid-year balance ahead in our Diocesan Missionary Fund, with a deepening and broadening of interest that promises well for healthy result in our Missionary obligations outside of the Diocese, and as well the fact that in the last year or so, something like a quarter of a million of dollars may be counted up in the large benefactions that have come to various diocesan institutions and objects. So as we may hope is the real state of the case if the spiritual vitality of the Diocese is quickened, the gold is sanctified and made meet for the Master's use.

Reminiscences and statistics abound, but I will refrain from them. We have before God's altar kept in blessed memory all those of the faithful clergy and laity since 1890—not a few, including the first Bishop—who now rest from their labors. A happy Episcopate has precious ties with the living workers, clergy and laity, men and women, and need I keep silent about that one woman, the sustaining comfort of the home these fifteen years—tested and not found wanting, auxiliary indeed in office and department, with the hospitable households all over the diocese, including those of twelve of the clergy I have been privileged to marry, ties with typical California friends not of our own name, ties with those with whom there have been the sacred associations of ministration in Sacrament and Holy rite, and pastoral ways, with the thousands confirmed, with the seventy-six I have ordained, including now in the Diocese the eight I have advanced to the diaconate, the four to the priesthood, and the nineteen to both diaconate and priesthood; the others ordained by me now working in twelve other fields.

But let prayer be our peroration. On our knees let us recall our baptismal vows, we of the clergy our ordination vows. Let us go away more ardently to seek and preach the Kingdom of God. In what is left of our day and generation let us consecrate ourselves more wholly to our high calling in Christ Jesus. And often on our lips be the patronal plea that we may so follow the doctrine and holy life of St. John Baptist, "That we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice and patiently suffer for the truth's sake."

COMPLIMENTARY DINNER.

On the evening of June 24th the fifteenth anniversary of the Bishop's consecration was brought to a most happy conclusion by the dinner in the Palace Hotel, where about fifty laity and clergy gathered to do honor to the Bishop. It was a goodly number, when we remember that it was Saturday night, and that June is preeminently the vacation month in San Francisco. At the close of the dinner most felicitous and appropriate addresses were made, by Mr. A. N. Drown, who acted as toastmaster; by the Bishop, who dwelt upon the difficulty of expressing both himself and his office; by Mr. Geo. E. Butler, who spoke of the first Bishop of California; by Archdeacon Emery, who indulged in some reminiscences; and by Professor Gayley, of the University of California, who urged greater activity on the part of the laity.

THE CANTERBURY CLUB DINNER.

The Canterbury Club, which it is perhaps still necessary to introduce to the Diocese at large as the laymen's club of Alameda county, gave a dinner to Bishop Nichols at the Hotel Metropole in Oakland on Thursday, June 8th. Fifty-two men, including representatives of all the parishes of the county, were present. Prof. Charles M. Gayley, the president of the club, presided and introduced the Bishop in a most felicitous speech. He pointed out some of the marked events and achievements of the past fifteen years in the Diocese and emphasized especially the inspiration which had come through the presence among us of such a life and character as that of the Bishop.

In his response the Bishop dwelt upon the changes which the "office" and the conditions surrounding it here in California had brought in his own life—the effect of the office upon the man. His words made a very deep impression. The Archdeacon spoke briefly, giving some reminiscences of the Bishop's early days in California and some statement of the growth in missionary work. Mr. E. S. Fowler of St. Mark's, Berkeley, then spoke with earnest eloquence of the Bishop's influence and of the feeling of the Diocese that "office" and "man" mutually completed one another. The speaking was concluded in a very happy vein by Rev. M. D. Wilson, who touched upon the great changes in Oakland and vicinity since he had been rector of St. Andrew's, over a decade ago. The dinner was very marked in the warmth of its fellowship and the high tone and deep feeling of the addresses.

The evening was brought to its conclusion by Mr. Herbert Folger, who in a few well-chosen words reminded the assemblage of the Bishop's birthday, which came the next day.

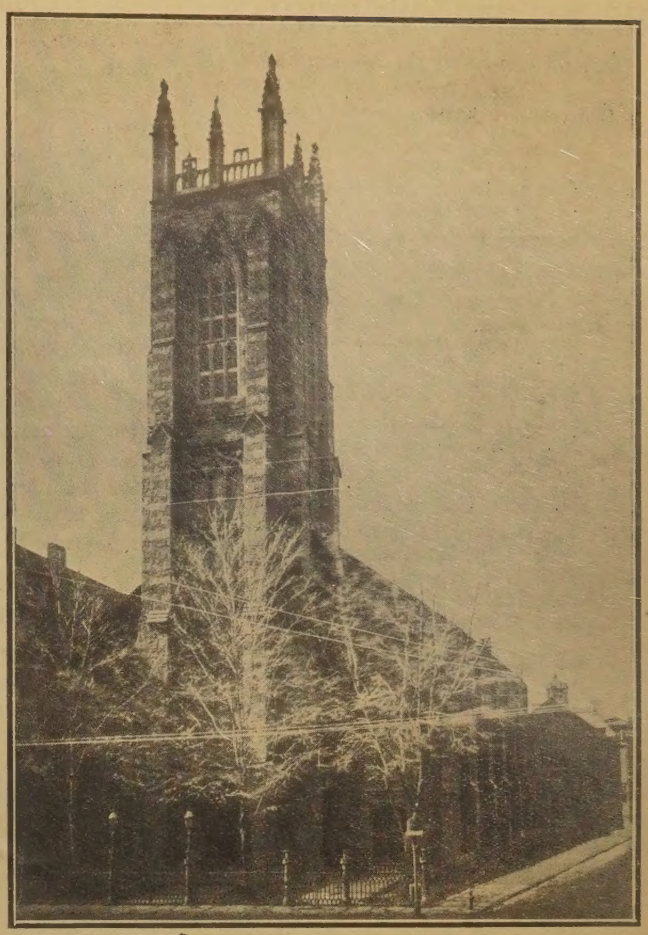
BIOGRAPHICAL.

In connection with its account of the celebration, on St. John the Baptist's Day, of the fifteenth anniversary of the consecration of Bishop Nichols, it affords "The Pacific Churchman" pleasure to present its readers, in addition to the story of his official career, with the accompanying brief outline of the Bishop's personal life.

William Ford Nichols was born at Lloyd, N. Y., June 9, 1849, the son of Charles H. and Margaret E. (Grant) Nichols. He was graduated at the head of his class from the Old College Hill School, Poughkeepsie, in 1866, and the same year matriculated at Trinity College, Hartford, taking the admittitur prize on entering, and graduating in 1870. He entered the Berkeley Divinity School at Middletown in September following, and acted as Secretary to Bishop Williams not only during the three years of his connection with the school, but for two years afterwards. Graduating in 1873, he was ordered deacon on June 4th of that year in the parish church at Middletown, where he became assistant minister and remained two years, being admitted to the priesthood at the expiration of his year as deacon. He was next placed in charge of St. James' Church, West Hartford, and Grace Church, Newington, where he remained until he was called to be rector of Christ Church, Hartford. This position he held uninterruptedly from 1877 to 1887, and during the last two years of his rectorship he was also Professor of Church History at Berkeley. He was a member of the Standing Committee of the Diocese of Connecticut from 1882 to 1887, and in 1886 was made Assistant Secretary of the House of Bishops. In 1887 he accepted the call to be rector of St. James' Church, Philadelphia, which position he resigned in 1890 to become Bishop Coadjutor of the Diocese of California. In 1886 he had been elected to a similar position by the Diocese of Ohio, an honor which he declined. Previous to this, in the year 1884, he was a member of the American Delegation which, at the Seabury Centenary in Aberdeen, made the presentation of the commemorative Communion Service to the Scottish Episcopal Church.

The consecration of Dr. Nichols to the Episcopate took place in St. James' Church, Philadelphia (of which parish the Bishop-elect was rector), on June 24, 1890, and he at once left for San Francisco, arriving in the Diocese July 1st.

Concerning the Bishop's private life, it may perhaps be permissible to say that on May 18, 1876, he was married to Miss Clara Quintard, a daughter of the late E. A. Quintard, of New York, and a niece of the then Bishop of Tennessee—



CHRIST CHURCH, HARTFORD.

a lady whose gracious and winning charm is known throughout the Diocese. Of their five children the oldest son, the Rev. John W. Nichols, is a member of the Missionary Staff of the Church in China; the second son, Lieut. William Nichols, is an officer in the United States army; and the oldest daughter, Mary Evelyn, is the wife of Mr. Philip M. Lansdale, of San Francisco. Two younger children—Misses Clare Q. and Margaret A. Nichols—remain at home.

Bishop Nichols is Doctor of Divinity both of his alma mater (Trinity) and of Kenyon College, Ohio.

ST. JAMES' CHURCH, PHILADELPHIA.

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A. S. LLOYD,
General Secretary.

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CALENDAR.

2. II Sunday after Trinity (Green).
7. Fast.
9. III Sunday after Trinity (Green).
14. Fast.
16. IV Sunday after Trinity (Green).
21. Fast.
23. V Sunday after Trinity (Green).
25. St. James Apostle (Red).
28. Fast.
30. VI Sunday after Trinity (Green).

An anonymous communication has reached this office just as we are going to press. It cannot be published unless we know the name of the writer, but the Business Manager, who alone is responsible for the item referred to, would be very glad to see the writer and talk the matter over, in the office of the paper.

REUNION OF DIVINITY SCHOOL ALUMNI.

The ninth annual reunion of the alumni of the Church Divinity School took place in San Mateo on the day preceding the ordinations. Notices had been sent to alumni in all parts of the world, and the attendance exceeded that of previous years.

The program for the day was as follows:

1:00—Luncheon at the school.
3:00—Business meeting, and admission of new members.
4:00—Reception of alumni by the Bishop and Mrs. Nichols.
8:00—Annual service in St. Matthew's Church. Sermon by the Rev. J. P. Turner.

At the business meeting several matters of importance were discussed, and the Alumni Association proved its deep interest in the welfare of the school. On motion of the Rev. E. B. Bradley, the Treasurer was directed to add $26.00 to the Book Fund, which had been collected to commemorate the tenth anniversary of the founding of the school. The gift to the Bishop for the purchase of new books was thus raised to $50.00.

The Treasurer was also directed to set aside $100 as a nucleus for an Alumni Library Building Fund, to be offered to the Bishop on the fifteenth anniversary of his consecration. A committee was appointed to arrange special alumni services in the city churches to augment this fund.

On motion of the President, Rev. D. Charles Gardner, a permanent annual assessment of $1.00 per capita was levied for the purpose of adding to the alumni section of the library. A literary committee for the selection of books is to be appointed each year.

The following officers were elected: President, Rev. D. Charles Gardner; Treasurer, Rev. F. U. Bugbee; Secretary, Rev. Cecil Marrack.

Before adjournment the Secretary was directed to send copies of the minutes of the meeting to each alumnus.

The following members of the association attended the reunion: Rev. J. P. Turner, Rev. E. B. Bradley, Rev. S. J. Lee, Rev. W. R. Hodgkin, Rev. O. T. Baker, Rev. P. S. Saito, Rev. D. Charles Gardner, Rev. F. U. Bugbee, Rev. Cecil Marrack.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 A. M. and 4 P. M.
Fridays, Litany at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
1st and 3d Sundays, Holy Communion at 11 A. M.
Holy Communion every Sunday at 7:30 A. M.
Sunday School meets at 9:30 A. M.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector. 2345 Broadway.
Sunday, Holy Communion at 8 A. M.
Morning Prayer at 11 A. M.
Evening Service at 7:45 P. M.
Litany, Friday at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
Sunday School at 9:45 A. M.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
SERVICES: Sunday, Holy Communion at 8 A. M. Holy Communion on first Sunday of month at 11 A. M.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 A. M. Boys' Bible Class at 10 A. M.
Holy Days, Holy Communion at 11 A. M.
Thursdays, Holy Communion at 8 A. M.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 A. M. Instruction at 7:45 P. M.

ST. JOHN THE EVANGELIST, Fifteenth St. nr. Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
SERVICES: Sundays, 7 and 11 A. M.; 7:45 P. M.
First Sunday, Holy Communion, 7 and 11 A. M.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Portrero Ave.
Sunday School, 9:30 A M.

WHITSUNTIDE ORDINATION.

The Wednesday of Whitsun week has fairly won its place as a fête day in San Mateo. It is the culmination of the commencement exercises of the Divinity School of the Pacific. The alumni gather in force, and, taking it altogether, the work of the school receives an annual impulse which is very gratifying. The Parish of St. Matthew's Church really glows with warm and generous hospitality, and the Diocese of California has come to look toward that day with some confident expectation of evidence of growth and development—an expectation, we may add, both this year and last, that was most generously realized.

The service was at 10:30 a. m., with about twenty clergy in procession. The sermon was by the Rev. F. W. Clampett, D. D., Rector of Trinity Church, San Francisco, from the text Eccles. 1:8. The Epistle was read by the Rev. Dan Lewis, a professor in the school. The Gospel was read by the Rev. Hubert F. Carroll, one of the newly ordained deacons. The Bishop was celebrant, being assisted in the distribution of the Elements by the Rev. N. B. W. Gallwey, the Rector of the Parish. The candidates were presented by the Rev. Professor J. O. Lincoln. They were three in number: Mr. Hubert Florian Carroll, Mr. William Hardin Wheeler, and Mr. Britton Day Weigle. Mr. Carroll will continue in charge of the Missions at Tulare and Visalia. Mr. Wheeler goes for a time to his home in New York State, and will in the autumn determine whether he returns to California or go to the mission work in China. Mr. Weigle becomes associated with the work of Trinity Church, San Francisco.

After the service came the reunion at the lunch table, and the various speakers

with their words of hope and cheer and good-will.

The conclusion of the day was the final service of the Divinity School year, the Evening Prayer said at 3 p. m. by the newly ordained deacons.

It was a day full of encouragement and cheer, and gave good evidence of growth along right lines.

DIOCESAN NEWS.

Haywards. — Trinity Mission. — Rev. Hamilton Lee in charge.—On Sunday, June 25th, the Bishop of California dedicated the new Rectory of Trinity Mission, Haywards, which has recently been built for the use of the missionary and his family. The Bishop was also the honored guest at a luncheon given by the people of the town on Sunday.

San Francisco.—Seamen's Institute.— Rev. S. H. W. Digby, in charge.—A chapter of the Brotherhood of St. Andrew is in process of formation for work among seamen in this port, and a room has been selected and fitted up for its meetings. What opportunities sailor members of this Chapter will have—for their field is the world!

Mr. Davies preached a most interesting sermon in Chapel on the 28th ult. He was formerly working in Uganda, until his health gave way. His enthusiasm made the hardships encountered and the difficulties surmounted by these brave missionary explorers of that dark land so real to us that we saw a foreign missionary's work with new eyes. The offertory, amounting to $5.00, was devoted to the Uganda Mission.

Concerts: May 17th, by Mrs. Meals. May 31st, "The Peak Sisters," by ladies of St. Stephen's Church, arranged by Miss McDermott, was very good. June 7th, Mrs. Claussen, of Sausalito, gave an exceedingly good concert. Some very interesting features were a shadow show, "Modern and Mediæval Ballad of Mary Jane," and a performance in ventriloquism by Mr. A. Butterfield, which caused a great deal of fun. Mrs. T. Claussen's vocal solo was thoroughly enjoyed, as were also the whistling duet and the male quartet. Little Miss Thompson proved herself a genius with her brilliant performances on the piano, and it is not hard to predict that in a very few years she will have musical circles at her feet.

On Friday evening, June 2d, we celebrated our twelfth anniversary. It began with a Thanksgiving Service in the Chapel; Mr. Lindsay sang the anthem "Remember Thy Creator in the Days of Thy Youth." The concert, on these occasions, is always given by Mr. Wallace Sabin and Miss Sabin, and this year's, as usual, was a splendid one. We are glad to acknowledge here that the Institute has no truer or more tried friends than the Sabins.

The Bishop, unwilling to disappoint us of our customary chairman, performed this labor of love during the early part of the evening; and then, because other duties called him out of town, resigned the chair, with his Episcopal trust and blessing, to H. B. Majesty's Consul General, Mr. Courtenay Bennett, who gave a well-turned reply and an appropriate speech. A congratulatory cable was read from Mr. Everton, of the Honolulu Institute. Mr. Everton had just returned after a very short visit to this city, where he brought his family for the summer. Mr. Everton has done pioneer work in almost all our Pacific ports, and since he began the work in the island city, three years ago, it has progressed so rapidly that his early return was occasioned by the necessity for his presence at the Mission's removal to its new home. The Rev. Arthur Bernays, Chaplain of the Portland Institute, telegraphed us his good wishes, and letters from absent friends were read. The evening closed with a pleasant reception down stairs.

On May 30th about forty sailors spent the day at Ingleside Beach, returning by way of the Cliff House.

Ambulance lecture June 1st, by Dr. Van Dyke, on "Sprains, and How to Deal with Them."

Those who visited the British ship "Pinmore," in the stream, just after sunset on the 6th, understood why the entrance to our harbor is called the Golden Gate. The evening was perfect, and so was the reception on board, which was a pleasant surprise for us. A portion of the deck was covered in with flags, and inside was a delightful little spread. After visiting the different parts of the ship, games were played on deck until the coffee was ready, when toasts were drunk and speeches replied to. The "Tar's Farewell" was a heartfelt service at the conclusion of the feast. The "Pinmore" was a splendid "Institute ship" from cabin to forecastle, and her departure was keenly regretted, but God's message from the Chaplain's lips will be a comfort for many days to come to those who were present.

If any one has an old billiard table to dispose of, the Seamen's Institute would be very glad to have it.

God waits to come to us with Divine help. He will not come while we sit still in weakness and fear, but the moment we begin to try to obey His voice his power begins to flow into our hearts. —J. R. Miller.

SPECIAL ANNOUNCEMENT

FREE A $3.00 Fountain Pen FREE

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The Holder is made of Pure Hard Rubber; the Pen is Solid 14k Gold, that will stand the U. S. Government assay test, perfectly pointed with iridium, a rare metallic element, the best substance with which gold pens are pointed. It has an under feed, made after a new and improved method, which conducts the ink from the reservoir to the pen point with absolute uniformity and certainty. Mailed in a box, with filler and instructions. This is the simplest, neatest, and most easily managed fountain pen made; when cap is removed it is ready to write, and when writing is done the cap can be replaced and the pen is ready for the pocket. It is a good companion at all times—at the desk or on the road. Once used, never without. And, best of all, it is absolutely FREE with **THE PACIFIC CHURCHMAN** from now until October 1, 1905, for only $2.00 in advance. This is a most liberal proposition, and it is made with the understanding that if you are pleased with your BARGAIN you are to recommend it to your friends, and if you should be dissatisfied, return the pen to us within ten days and we will refund your money. If remittance is by check, add 10 cents for collection.

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THE PACIFIC CHURCHMAN is the Official Organ of the Diocese of California, and is published in the interests of the Protestant Episcopal Church in the Seventh Missionary District. It is issued on the First and Fifteenth of each month. Subscription price—$2.00 a year, in advance. Our circulation is now 25 per cent larger than it was in May, 1904, but we desire to make a great increase in circulation, and therefore make the above generous offer.

Address all communications to REV. MARDON D. WILSON, Manager, 731 California Street, San Francisco, Cal.

MISSIONARY COMMENT

FIFTEEN YEARS OF DIOCESAN MISSIONS.

To appreciate in any adequate way the work accomplished by Bishop Nichols during the fifteen years of his episcopal control of this Diocese, it would be necessary to understand in its entirety the plan and scope of and the achievements in the mission fields. A retrospect involving so long a period and so much work must of necessity be unsatisfactory when confined within the limits of a single page. But an outline of what we, as a Diocese, can look back upon during the present episcopate will furnish much food for thought and encouragement. As is well known, when the Bishop came here in 1890 the Diocese of California included, in addition to its present bounds, those of what is now known as the Diocese of Los Angeles. This large territory was divided into two Convocations—San Francisco and Los Angeles. One of the first acts of Bishop Nichols was to call into conference one whom he afterwards appointed as General Missioner, and who in more recent years became Archdeacon, to learn the name of every mission and the missionary in charge, together with their location on the map. It is an interesting incident to note that after the map had been gone over once, from San Francisco to San Diego, and from the ocean to the mountains, Bishop Nichols repeated immediately the information received and made but one mistake in naming every mission and missionary as he pointed out the location on the map. It is furthermore interesting, because more indicative of the character of the man to note that when that Conference began the Bishop said, "My brother, we have a long and a hard day's work ahead of us—let us first kneel down and ask God to guide and help us." With the rapid growth of California, especially in the south, the advisability of dividing the territory into two Dioceses became imperative. This was accomplished in 1896. With the division of the Diocese came the division of the fund received annually from the Board of Missions in New York. The policy, however, which was laid down was to eliminate as soon as possible all dependence upon financial help from outside for the work within the Diocese. This policy found its fruition in 1901, when at the meeting of the General Convention in San Francisco there was made a declaration of independence of help from the Board of Missions. Within the new boundary line of the Diocese there were five missions. Every one of these has since become a parish. Twenty-four new missions were organized by the present Diocesan, of which number five are now parishes. In addition to these, twenty-four other missions have been started, but not as yet organized, where regular services are held. In San Francisco two parochial missions were started which are now independent parishes. We outlined in the issue of April 1st the plan and policy of the missionary organization of the Diocese, which was, in brief, to establish churches in every county seat, and radiating from those centres into the smaller towns and outlying districts. The wisdom of such a policy is apparent to every one who has taken knowledge not only of the growth of the missions, but also the far-reaching influence the church is establishing all over the Diocese.

PLAN OF CONVOCATIONS.

As soon as the new boundary lines of the Diocese were established, in 1896, the territory was divided into three Convocations—San Francisco, San Jose and San Joaquin, with a dean appointed over each. It is only now that even all the clergy begin to understand and grasp the possibilities of the idea the Bishop had in mind, in marking off these territories and putting a dean in charge. We can look back now and understand in some degree and wonder at the patience, faith and optimism of him who almost stood alone in seeing in those days the boundless opportunities now so apparent to us all. The deanship of a Convocation to-day is understood to be a position of splendid opportunities for further missionary endeavor. The latest suggestion from Bishop Nichols concerning "deputation work" is fresh evidence how quick he is to take a new and large step forward as soon as the previous idea has been grasped. We look forward to other and still larger ideas as time goes on and the work grows, for one of the inspiring characteristics of the Bishop is that he is always equal to the occasion and is always at least one step ahead.

MISSIONARY FINANCE.

Not less steady has been the growth of the idea that the finances for Diocesan missionary work should be met by all the parishes in the Diocese, and that the sum needed should be equitably apportioned to each one. At the last meeting of the Board of Missions a most interesting comparison was made of the condition of the treasury during the past five years. This comparison was called out by the fact that for the first time in the history of the Diocese the summer months were faced by the Board with no deficit in the treasury. Five years ago, with the summer ahead and four months until the next offering was to be taken, there was a deficit of over $1200. With each succeeding year this condition gradually became better, until this year the treasurer not only reported no deficit or indebtedness, but that there was an actual balance of $1,500 in hand. The explanation is simply that the policy of apportionment, which was but feebly received when first propounded, has developed through the unswerving tenacity of the Bishop into a fundamental principle in every parish. The present condition is a healthy and natural growth resulting from the persistent reiteration of a principle and educating the clergy thereupon.

THE RANDOLPH FUND.

The wonders performed by this fund are not perhaps widely known. It is another example of the wisdom with which the missionary affairs are handled.

A gift of $5000 was given by the late Mrs. Randolph to build five or more churches. Of this sum $500 was given outright to the late Rev. Thomas Lyman Randolph towards the building of a church. It was then decided that it would be more helpful in developing the spirit of self-help as well as aiding in the building of churches, if the balance of the gift was loaned in different sums to missions for the building of churches at an interest charge of seven per cent. This interest charge was reduced on a graded scale according to shortness of the time in which the money was returned, down to two per cent if returned within six months. The result of this policy is that through the aid of this fund *nine churches* have been built valued at $18,350, and by aid of a fund formed out of the interest accruing from these loans, *three parsonages* have been built valued at $6400—*and the original* $5000 *is still in hand.* To give an

account of the other gifts and legacies which have come to this Diocese in the last fifteen years does not come within the scope of this page. It would not be right to close this retrospect without making mention of the man who stood at the right hand of the Bishop through the stress and storm of the early years of his episcopate and helped so materially in carrying out his plan and policy for the missionary development of his Diocese. We refer, as is obvious, to the Archdeacon, whom we are confident would say that his work and enthusiasm is due to the fact that he has such a Bishop to follow and obey.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary — Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

The next Diocesan meeting will be held on the first Monday in August, of which due notice will be given.

The Children's Font. — In Ascension Tide the Secretary of the Junior Auxiliary sent the following notice to every Sunday School in the Diocese on the list of schools large enough to subscribe:

"Every Sunday School and every Working Branch of the Junior Auxiliary is asked to contribute at Whitsuntide 50 cents (or more) to place a handsome stone font in a new mission church—nominated by the Bishop. Wherever this is explained with enthusiasm the children give gladly. Will you interest your Sunday School and send gift to Miss L. J. Gibbs, Treasurer, 3525 Washington Street, San Francisco? On the completion of the font, report will be made to Sunday Schools contributing."

June 23d Miss Gibbs had received contributions as follows:

Oakland—	
St. Andrew's	$ 50
St. John's	50
St. Ann's Guild	50
St. Andrew's S. S.	50
St. Paul's S. S.	1 00
Trinity Guild	50
San Francisco—	
Grace S. S.	3 45
St. Luke's S. S.	5 24
St. Stephen's S. S.	50
St. Stephen's Guild of Avilon	50
Maria Kip Orphanage	50
Ocean View—Transfiguration	1 00
Redwood City—St. James' S. S.	50
Monterey—St. James' S. S.	1 00
San Rafael—Junior Auxiliary	1 00
Los Gatos—St. Luke's S. S.	50
San Mateo—St. Mathias' S. S.	1 00
Sonora—St. James' S. S.	1 50
Stockton—St. John's S. S.	50
	$20 69

This immediate and generous response indicates that the children give gladly when they know what their money is wanted for.

Will not the Superintendents of the fifty and more Sunday Schools not heard from give their children a chance to share in this work that is a teaching to them as well as to the recipients, and do this promptly, so that the font may be given before the Sunday Schools forget all about it?

Are there not children who do not attend Sunday School who would wish to give to the Children's Font?

THE CLERICAL SEMINAR.

The Clerical Seminar met May 22d to listen to an able paper by the Rev. W. N. Guthrie upon "The Basis of the Religion of the Spirit."

On June 19th the last paper for this semester was read by the Rev. E. L. Parsons, on "The Content of the Religion of the Spirit." It was a clear and careful summary of the position of Sabatier, and gave rise to interesting discussion.

The course has proved very profitable, in spite of some objections to positions taken by the author; perhaps those positions have been a help to students of his subject.

The next semester opens in August. The subject will be "The Epistle to the Galatians; St. Paul and His Teaching."

1. August 21—"Early Life and Conversion of St. Paul," Rev. F. U. Bugbee.
2. September 18—"The Place and Scope of the Epistle," Rev. J. O. Lincoln.
3. October 16—"The Judaistic Controversy," Rev. W. E. Hayes.
4. November 20—"St. Paul's Conception of the Law and the Gospel," Rev. F. G. Williams.
5. December 18—"St. Paul's Ecclesiology," Rev. E. F. Gee.

Though we gaze not now on the lovely brow
That felt for us the thorn—
Though far from home we pilgrims roam,
And our feet with toils are worn,—
Though we never have felt that pierced hand;
It is stretched o'er our lives above;
And we own His care in grateful prayer
Whom having not seen we love.

CHURCH PERIODICAL CLUB.

The annual report shows 23 parishes represented and over 15,000 miscellaneous magazines distributed during the year. There are 330 regular contributors, and $150.20 in money has been contributed towards expressage and postage. St. Luke's, St. Mark's (Berkeley), and Trinity do the largest amount of work. Christmas and Easter cards have been sent to out-of-the-way places, and story rolls distributed in the hospitals for the patients.

Every parish is asked to take an active interest in this work, and assist the librarians by contributing magazines for distribution among less fortunate people.

We want more books, illustrated magazines, Scriptural rolls, and anything good to read, for Alaska. Packages not weighing over twenty-five pounds will be delivered free by Wells, Fargo, if addressed "Church Periodical Club, Diocesan House, 731 California Street."

Mrs. Gaillard Stoney,
Correspondent.
2130 Lyon Street.

LITERARY NOTE.

Thomas Whittaker is publishing a unique and dainty edition of the "Sermon in the Hospital" by Ugo Bassi. Thomas Whittaker has in preparation the Bohlen lectures for 1905, entitled "The Temporary and the Permanent in New Testament Revelation," by the Rev. Dr. H. P. Nichols, Rector of Holy Trinity Church, New York.

Thomas Whittaker has issued a revised edition of the "Commentary on Romans," by Dr. James Agar Beet. This revision was made subsequent to his well-known work on the doctrine of last things, which created much stir among the Wesleyans.

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SEVENTH MISSIONARY DISTRICT

OREGON.

The Seventeenth Annual Convention of the Diocese of Oregon convened in Trinity Chapel, Portland, Thursday evening, June 15th. Divine service was held and the Bishop delivered his annual address in part. There was a very large attendance of the clergy, twenty-four being present. Bishop Keator of Olympia was also present, and a good congregation of the laity and delegates greeted them. Bishop Morris, though 87 years old, began his address seated in his chair. He is certainly a very remarkable man in many ways. Aside from the stupendous work he has accomplished during the thirty-seven years of his Bishopric, in which he has undergone as great hardships as any other Bishop, he still possesses a mental and physical vigor, and his voice and eyesight are in striking contrast to his bodily frame. Of course, he has not the capacity to do as in his earlier days, but his personality and desire are evident in every way, and after he has gone we shall be fortunate indeed if we gnd a successor imbued with the spirit of self sacrifice always manifested by him. He began his address by alluding to the necessity of saving his strength for the work before him, and as a consequence the address was not as comprehensive as usual. He touched, however, upon the many subjects of his past work for the year, chief of which were the schools and Good Samaritan Hospital. These institutions, the pride of his life, were shown to be in splendid condition, better than ever before, and their promising opportunities for the future can almost make him say with the prophet of old, "Now, O Lord, let Thy servant depart in peace for mine eyes have seen the glorious work that Thou hast given Thy servant to do." He congratulated the Convention upon the large increase in the number of vacant parishes filled, some twelve new clergy having come to us during the past year. One branch of the Bishop's work during these many years has been to find "a place" for the Lord to do His work, and as a consequence we have scattered throughout the Diocese a number of churches and rectories built and paid for. He seemed to be impressed that he must find a dwelling for the Bride to come, leaving to the people the responsibility of keeping it in repair, and keeping their lamps filled with the oil of spiritual love for the Master. That some of these lamps have gone out in the past is no fault of the Bishop. They stand as dead evidences of the lukewarmness of those to whose care they were intrusted. But we can but rejoice that the inquiry of Ezekiel, "Can these dry bones live?" is being affirmatively answered by the present interest all over the Diocese, and the present condition is likely to be continued.

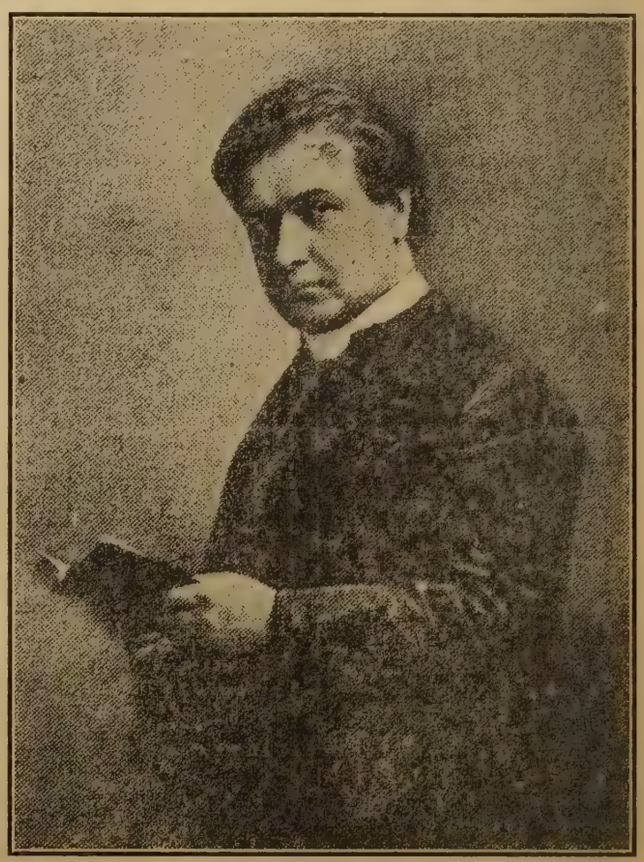
On Friday morning the Convention was called to order, and after the Bishop had concluded his address, organized for business.

The Secretary reported a large majority of the clergy and lay delegates present, and the Committee on Credentials proceeded to determine who should constitute the Convention. After some minor details, the committee reported favorably upon the entire list, and it was found that every parish and organized mission was present, not only with the clergy and three lay delegates, but the alternates also were in evidence, thus showing the widespread interest in the work of the Church. Certainly not ever before was so much interest displayed in this Diocese. One of the most touching incidents was when the Bishop announced to the Convention his desire to have an assistant, and he urged them to secure a good man, full of zeal, so that he, the Bishop, might be his assistant for the short time before he should go hence! Certainly we shall be fortunate if we secure a man inspired with the zeal and devotion of Bishop Morris, and he will find that the paths which Bishop Morris has blazed through this wilderness, though not laid in the smoother places, are along the hillsides and cliffs, pointing out to him the dangerous places, and yet leading him to the green pastures and beside the still waters of devotion and peace.

The first business was to choose a Secretary, and the Rev. W. A. M. Breck was chosen, and he immediately appointed the Rev. H. D. Chambers his assistant. The Rev. D. M. Loveridge, who has been chairman of the convention for many years, desiring to be relieved from the duties, the Rev. A. A. Morrison was elected in his stead. Dr. Morrison is an able presiding officer, and he first called the attention of the convention to the rules of order, and requested that they would conform themselves to them. Reports were then read, all showing greater interest and completeness of detail. The report from the School Board was especially worthy of attention. The report of this committee at the close of last year was a very radical one, involving the discontinuance of Bishop Scott Academy, owing to lack of support, and the inauguration of a new system in the management of St. Helen's Hall. These changes met with considerable opposition at the time. It is gratifying to record that the change in St. Helen's Hall, which placed it in the charge of the Sisters of St. John the Baptist, has been an eminent success. Never in its history has it been more prolific of good results, and the report was received with every evidence of satisfaction by the Convention.

The Good Samaritan Hospital is also a source of great and splendid results for good. The statistics show a large increase in this work, and the additional facilities for carrying on this work, involving an outlay of over $40,000, all paid for, is a monument to Bishop Morris and the officials in charge, as well as the donors, well worthy of all praise.

The various reports from parishes as to their condition were quite satisfactory, and the first day of the Convention closed.



REV. FREDERICK E. J. LLOYD, D. D.

The second day's session began, and after prayers, Dr. Morrison took the chair. The Bishop having asked for an Assistant, the interest was largely confined to that. After discussing many matters of importance and detail, the Convention proceeded to the work of choosing a coadjutor. Nominations being in order, the following persons were put in nomination: Rev. A. A. Morrison, rector of Trinity Church, Portland; Rev. Robert Kell, of Cayahoga Falls, Ohio; Rev. Geo. T. Linsley, of Hartford, Conn.; Rev. C. H. H. Bloor, of Alaska; Rev. Paul Mathews, of Cincinnati, Ohio; Rev. John Sulger, Terre Haute, Ind.; Rev. James E. Freeman, Yonkers, N. Y.; Rev. Charles Y. Grimes, Tacoma, Wash.; Rev. W. E. Potwine, of Honolulu, and Rev. F. E. J. Lloyd, of Uniontown, Pa. Three ballots were taken by the clergy alone, and on the last ballot Dr. Lloyd was chosen, he receiving fourteen votes, two more than a majority. The question of confirmation of this choice by the laity being necessary, permission was given them to retire and consult. Fully two hours were taken up before reaching a conclusion. On returning to the Convention, through their chairman, a request was made that they be permitted to cast their vote as individuals first, and second by parishes, which was accorded them. On the first vote in open Convention, twenty-nine voted in favor of confirmation and four against, and all the parishes voted in favor, and the vote afterwards was unanimous in favor of Dr. Lloyd in open Convention, with but one exception. The Convention, after appointing a com-

mittee to notify him of their choice, closed with the Gloria Excelsis and prayers by Bishop Keator.

CORTLANDT L. PARKER.

We are requested to add that this selection meets with universal approval of the members of the Church in the Diocese, and it has inspired all with a fervor which augurs well for the future of this Diocese, and the prayers of all are united in the hope that he will accept.

Dr. Lloyd was born in Wales about forty-six years ago. He is the son of an Episcopal clergyman, the Rev. Thomas Lloyd, of Vandergrift, Pa. He is a graduate of Merton College, Oxford, England, and was ordained to the Diaconate in 1882 by the Lord Bishop of Oxford. He offered himself as a missionary and was sent to the Diocese of Newfoundland and Labrador, where for a series of years he experienced many hardships and privations. His work there was much like the work which Bishop Rowe is doing in Alaska.

Later he came to the United States, and after some years of work in Bloomington, Ill., and Hamilton, Ohio, accepted the rectorship of St. Mark's Church, Cleveland, Ohio, which was largely improved under his rectorate.

A Cleveland paper, under the caption "In the Public Eye," said of him: "Dr. Lloyd is a forceful preacher. Of late he has aimed many sermons at the laxity of the divorce laws. He believes the Episcopal Church should take a firm stand against divorce, and never hesitates to say so. In appearance Dr. Lloyd is big and strong; in manner, genial and companionable."

"Dr. Lloyd is a missioner, and he has had remarkable success in reviving dead or dying parishes," writes the Rev. Frank Du Moulin, one of the leading clergymen of Chicago.

"Two years ago Dr. Lloyd held one of his missions in St. Peter's Parish, Uniontown, Pa., and later accepted a call as rector."

Woman's Auxiliary.

The annual meeting of the Oregon branch of the Woman's Auxiliary was held in the Church of the Good Shepherd, Portland, Thursday, June 15, 1905. Holy Communion was celebrated by Bishop F. W. Keator of Olympia, assisted by Rev. John Dawson, rector of the parish. The address was delivered by Rev. Henry D. Jones, rector of the Church of the Redeemer, Pendleton. At the close of the service luncheon was served in the parish room by the ladies of the parish. At 2 p. m. the regular business began by the selection of Mrs. F. E. Lounsberry as chairman in place of Mrs. A. R. Hill, who was absent. Mrs. N. Oakes was chosen Secretary at the suggestion of Mrs. Belle J. Sellwood, the Diocesan Secretary. The various chapters were called for reports, and these showed a very creditable condition both in interest and receipts. The Treasurer made a report of the moneys received, amounting to $535.57. The minutes of the last annual meeting were approved, and Mrs. Sellwood, the Diocesan Secretary, made her annual report, which was full of interest to all, as it was a complete epitome of the work of the Auxiliary, told in a very interesting way.

The business of the Chapter having been completed, addresses were made by Revs. Hope, Lake, Chambers, Wilson and Lee. The final speaker was Bishop Keator, who inspired the Auxiliary with a greater interest in their work.

LOS ANGELES.

In order to deepen the impression made at the recent Diocesan Convention and to bring the awakening evangelical and missionary feeling of the Diocese to some practical result the Bishop has sent two pastoral letters to his clergy, discussing in some detail the religious situation and offering some suggestions in the way of remedy. His view is that with the present equipment of commodious and comfortable church buildings we ought to discover some way to bring the people into the churches without the necessity of such passing but expensive expedients as meetings in tents and rented halls. His suggestion is that advantage should be taken of the rubrical provision for a third service on Sunday and that the third service be made very simple and evangelistic in character. He also suggested that in every church and mission those interested should be banded together for personal spiritual culture by meetings for prayer and interchange of religious thoughts. A request was made that a quiet hour be held in every church at 4 o'clock on the afternoon of Whitsunday. The meeting at St. John's Church at this time was in charge of the Bishop himself and is said to have been specially impressive and helpful.

The Convocation of Los Angeles having been reorganized during Convention week, held its first meeting under the reorganization at Epiphany Church, Los Angeles, Wednesday evening, June 14th, and all day Thursday, the 15th. The contemplated advance movement in the work of the Church in the Diocese was the subject throughout the sessions. The first evening, addresses were made by the Bishop and the President of Convocation, the Rev. Henry L. Badger, of St. Paul's Church, Pomona. On Thursday morning there was the celebration of the Holy Communion with sermon by Rev. Benjamin Hartley of San Gabriel. At the afternoon session after the transaction of routine business a paper was read by the Rev. T. C. Marshall of the Church of the Neighborhood, Los Angeles, entitled "What Next?" dealing with practical problems involved in an advance religious movement and treating particularly three problems: The religious education of children, evangelism and the relation of the Church to the working classes. The reading of the paper was followed by two hours of discussion, in the course of which a number of resolutions were passed. Probably the most significant action of the Convocation was the election of the Rev. T. C. Marshall as representative to seek admission to the Central Council of Labor in Los Angeles for the purpose of instituting friendly relations and of studying the labor situation at first hand. A resolution was also passed declaring it to be the sense of Convocation that more aggressive evangelistic work should be undertaken to reach the unchurched people of our communities. An amendment to this resolution recommended the inauguration of a tent campaign for reaching those who cannot now be drawn into the churches.

At the evening session stirring missionary addresses were delivered by the Rev. William MacCormack, Rector of All Saints Church, Pasadena, and the Rev. J. J. Wilkins, D. D., Dean of the Pro-Cathedral. The Diocesan Branch of the Woman's Auxiliary held a session in the Parish House in the early afternoon, but adjourned to the church in time for the discussion of practical methods of work. The attendance throughout the meeting of Convocation was most gratifying, the hospitality of the Rector and people of Epiphany Parish was most bountiful, and one of the clergy long resident in the Diocese was heard since to say that this was the best meeting of Convocation he had ever attended in California.

MONTANA.

The First Annual Convention of the Diocese of Montana opened in Helena on Sunday, June 18th, when the sermon was preached by the Bishop of Missouri, from the text: "Behold the tabernacle of God is with men and He will dwell with them and they shall be His people and God Himself shall be with them and be their God."

Here followed a fine presentation of the doctrine of the Trinity.

At the conclusion of his sermon Bishop Tuttle said:

"Dear Brethren of the clergy and laity of the Diocese of Montana: I am here gladly for the extending of felicitations. But also it may well be understood that it is quite impossible to avoid the calling up of memories. The Church in Montana! It was mine to hear its first infant cry, and for thirteen years to guide its tottering feet and elucidate its youthful prattle. For almost twice as long your present Bishop, loved and faithful, has led it onward and evoked and invigorated its strength. And God's merciful goodness has spared us both to stand side by side this day.

"My brother, I humbly say thanks to God for you and for myself. Dark clouds not a few have come for you and for me. But all seeming dark clouds have a silver lining. May this your own silver anniversary be the promise and have the potency of the brightness untold yet to come. Four clergymen are yours to-day who were mine twenty-five years ago. * * *

"And the men and the women and the children of the valleys and gulches and the hillsides and the camps and the towns who faithfully stood by me in the days that are no more! Ah! I need not the opened eyes of Elisha's young men to see them all. God bless them! though for not a few the folded hands of rest have taken the place of the weapon-holding hands of fighting.

"Dear friends of so great and encompassing a cloud of witnesses, do we not all thank God this day for what He hath wrought? We never expected to see such accomplishment, did we? For here is the Diocese of Montana, sovereign and independent; one of the sixty-two Dioceses of our land.

When I came to Montana we had only thirty-four Dioceses all told. And here is the Diocesan Bishop of Montana, from whom no earthly power can take his field of rulership. * * * Twenty-five years ago, in December next, five Bishops of us stood over the kneeling form of your present Bishop to make him Bishop of Montana. Of the five only the aged Bishop of Oregon and I are left.

"I preached the sermon that day. And God's merciful goodness has brought me here to preach the sermon this day. And between the two sermons what a wonderful amount of faithful and loving work your own Bishop has flung in. Duty to his Diocese and duty to the great missionary work beyond the Diocese—both have been his constant urging watchwords. No matter if means would shrink themselves into insufficient smallness and ends would grow big by increasing greatness, yet in faith and hope and love and prayer, he has ever kept a cheery patience in planning and a sturdy grip in doing. May we not from heart depths wish him God's cheer and God's speed this day?"

The following resolutions of appreciation and congratulation were duly adopted:

"To the Right Rev. Daniel Sylvester Tuttle, Bishop of Missouri and presiding Bishop of the Church: On behalf of the Diocese of Montana we beg to express our sincere appreciation of your kindness in taking so long a journey in order to be present at the twenty-fifth anniversary of our revered Bishop, and our recognition of your untiring efforts in the past in organizing and laying the foundations upon which by the blessing of God has been established the present Diocese.

"We thank you for the words of fatherly counsel and encouragement which were spoken and we earnestly pray Almighty God to spare you for many years to the Church over which His providence has called you to preside."

"Resolved, That the hearty congratulations of this Convention be extended to our esteemed and beloved Bishop, Right Reverend Leigh R. Brewer, on the near approach of the twenty-fifth anniversary of his consecration. That with glad hearts we welcome it as an occasion on which to renew our love and fealty to one who has been to each and all, friend, brother, and father in God. That it is our sincere wish and prayer that he may be spared through many long vigorous and prosperous years to administer the affairs of this Diocese and to inspire the hearts and minds of all under his charge, and that God's best and highest blessing may ever rest upon him and those he loves."

Only two of the clergy were absent from the Convention. One of these was detained by illness in his family and the other was too ill himself to attend. He passed into the rest eternal during the sessions of the Convention. This was the Rev. Douglass Sutton of Livingston. He was mourned as a man of Godly life whose ministrations in this Diocese proved him to have been a most faithful priest.

A rousing missionary meeting was held Monday evening and was addressed by Bishop Tuttle. The church was crowded and the address was very fine—one of Bishop Tuttle's best.

A reception was tendered to Bishop Tuttle Monday even ing after the missionary meeting by Bishop Brewer and the rector and vestry of St. Peter's Parish.

Bishop Tuttle addressed the Sunday-school children Sunday afternoon. The church was full for all the Sunday services and all the week day services were well attended. With few exceptions, all members of the Convention were in their places each day for Morning Prayer.

SACRAMENTO.

We take the following from the Vallejo Evening Chronicle of June 7th:

"Rev. and Mrs. William Bollard, and their charming daughter, Miss Grace Bollard, who are about to leave this city after a twenty years' residence amongst us, were tendered a most pleasant and flattering reception last evening by their many friends at the parlors of the Methodist Church. There were fully two hunderd people present, representing every denomination in the city. For the past twenty years Mr. Bollard has been the pastor of the Church of the Ascension and now that he and his family were going away, the many friends formed by them during these years desired to publicly testify their admiration and esteem for them. After cordial handshaking and introductions, which lasted for an hour, Mr. J. B. Fritchie, a member of the vestry of the Church of the Ascension, acting as chairman of the evening, called the assemblage together and in a few words stated the purpose of the meeting. During his remarks, which were most kindly in praise of the guests of the evening, he was several times interrupted by applause, testifying that the sentiments expressed by him were fully reciprocated by all present. Before taking his seat he announced it his pleasure to be able to present to the departing friends testimonials in a substantial form, a magnificent bookcase for Rev. Mr. Bollard himself, one dozen handsome solid silver teaspoons for Mrs. Bollard, and an elegant chaffing dish to Miss Bollard. These remembrances were presented with appropriate words and to the delight of all present. Mr. Fritchie then called upon some of the prominent men present for remarks appropriate for the occasion, and the next hour was taken up with many pretty and truthful things said of the past relations with Mr. Bollard and family. Among the speakers were Rev. Mr. Burnham, Rev. Mr. Nice, Mr. Samuel Hirst, Mr. J. W. Hartzell, Mr. K. Kasper, Prof. Howard Ford, Samuel Kitto and W. D. Pennycock. Mr. Bollard's response to the kindly greetings was a most happy one and left an impress upon all whose pleasure it was to listen to him. He assured them of his great appreciation of this honor to himself and family and that it was one which they long would remember with gratitude and pleasure.

"After speeches had been concluded Chairman Fritchie announced that cake and lemonade, candies and other delicacies were awaiting to be served and another hour was spent in eating and conversation.

"The affair was most successfully conducted and during the evening many were the regrets expressed over the coming departure of Mr. Bollard and his estimable family."

BOISE.

The Seventh Annual Convocation of the Missionary District of Boise met in the City of Boise on June 1st and continued its session over Monday, the 5th instant. The district is a vast one in acres, comprising a large part of Idaho, a large part of Wyoming and the Yellowstone Park.

There are in this territory working with Bishop Funsten and under his hearty encouragement seventeen men, some of whom are lay-workers, and the Convocation proved a great blessing to all who were present. The Rev. H. G. Taylor, of Weiser, preached the opening sermon, and being Ascension Day, he drew the attention of his listeners to that holy hill of God into which His faithful ascend and from which they look forth to behold the fair beauty of the Christ in whom we are risen and through whose Spirit we gain visions of purity and acquire the courage for the work that lies always in our way. The beauty of his language and the earnestness of his manner made his sermon one of eloquence and power, though so calm and unimpassioned. After organization had been effected the Bishop outlined the conditions in his vast field, and having just returned from Fort Washakie and the Big Horn Basin, he could tell of the state of the work in the far-away places as well as the conditions prevailing nearer home, for be it known that it takes a full round thousand miles of travel for Bishop Funsten to reach some of his distant stations, going from his home in Boise. At night, before an interested congregation assembled in St. Michael's Cathedral, the Rev. R. A. Curtis of Ross Fork, the Rev. P. W. Reed of Payette and Mr. Alward Chamberlaine (candidate for orders) of Montpelier gave each an address of ten or fifteen minutes on the Sunday-school work of the Church, listened to with interest and profit by every one. Friday being the day set apart as Auxiliary Day, the ladies present were given a welcome by Dean Hinks of St. Michaels, which was followed by a sermon from the Rev. Howard Stoy of Hailey.

Mrs. Funsten, the wife of the Bishop, is at the head of the Auxiliary work in the District and presided, receiving the reports from the lady delegates and in their absence from the clergy, who told what the Auxiliary was doing in the remote portions of this land of ours. It was charming to listen to Mrs. Coolidge, the wife of the Rev. Sherman Coolidge, tell of the Fort Washakie work. Mr. Coolidge is an Arapahoe Indian who has received a splendid education, college and theological, and has returned to his native people to tell them of the love of the Savior who has redeemed him.

He is a man of unusual bearing and pleasing expression, who tells the story of his life and work in a way that captivates all who listen. Not only were we delighted to have

Mr. Coolidge talk to the grown people and to the children, but we listened with the keenest interest to Mrs. Coolidge, who is about the happiest and most cheerful woman that one could imagine. She was a New York girl living in a home of luxury, and the romance of her life is not a mere Wister's tale of the range, but a finding of her real life and vocation as the wife of a noble native Indian missionary. Anyone can fall into line with the mere conventional routine of social dissipation and pleasure, or drift with the tide of commonplace idleness, but it is the man or the woman who recognizes the distinctive vocation and calling in life who finds a joy that is not artificial and a peace that is not affectation. Mr. and Mrs. Coolidge are directly leading souls to the light of Christ and lifting the people of the reservation into a better civilization. What is worth living for is best solved by those who find happiness in blessing our fellow men with service in the name of Him who pleased not Himself.

On Sunday, June 4th, we had ordination services at St. Michael's Cathedral, and the Rev. R. A. Curtis and the Rev. P. W. Reed were both elevated to the full ministry. Bishop Funsten preached a sermon full of truth and wise advice to a large congregation. In the afternoon at the Cathedral there was an assemblage of the children of both of our Sunday-schools in Boise to hear addresses by Mr. Coolidge, Mr. Jones and Mr. Chamberlaine. At night the Rev. E. R. Jones of Pocatello preached a strong baccalaureate sermon to the graduates of St. Margaret's School and Bishop Funsten presented the diplomas to the graduates.

There was a special meeting of the Junior Auxiliary for addresses by Mr. and Mrs. Coolidge, which were heartily enjoyed by both young and old. The Junior Auxiliary of St. Michael's Cathedral numbers about seventy-two little girls under the leadership of Mrs. Hinks, the wife of the dean, whose energy has built up this branch into one of active life in study and vigorous work. The members of the Convocation and other visitors went home refreshed spiritually and charmed with Boise the beautiful and with the kind hospitality of its good people.

ALASKA.

Bishop Rowe writes from Sitka, Alaska, June 5, 1905, as follows:

Mrs. Rowe and I only reached Sitka on Monday, May 29th,—so glad to get home. I had made stops at Ketchikan, Juneau, Douglas and Skaguay. The weather here has been and is fine. It looks as though we might have a good summer. I hope so. I have started the house—have men now excavating. I am going to try and build the house by "days' work." But I shall have a hard problem. The "barn" carpenters here are afraid to tackle it—are willing to work on it by the day, under a "foreman" who knows his business. This means that I may have to wire Seattle for a good foreman, etc. The foundation work, stone and brick, I feel nervy enough to tackle by myself, but such carpenter work as involves the roof, etc.,—I recognize my limitations. * * *

P. S.—I have just come in from work—am now "working for my living."

Christ Church Mission, Anvik, Alaska, March 22, 1905.

To the Friends of the Mission:

For the first time since last July no cases of diphtheria are reported, either at Anvik or in the Chageluk villages. Quarantine restrictions between the Mission and Anvik village have been removed since February 21st. On that date the men of the village came over to the Mission of their own motion, to confer about taking measures to prevent the disease being brought back to Anvik from the Chageluk, where it had been taken by their own disregard of quarantine rules. At this meeting it was decided to sustain the rule of the Mission, and this has been so faithfully done that people from a distance no longer expect to enter the village. Public services for the Anvik people were resumed as soon as this action was taken, and have been well attended, the congregation being more than usually attentive and responsive. So ends, we trust, in blessing, an episode in the history of the Mission which has been full of sadness, and at times even of discouragement. Mention should be made of the excellent behavior of our scholars, in all ways, during this trial. The difference between the patients in the Mission and those in the village was remarkable. The pupils submitted to the disagreeable treatment with a readiness and confidence which were almost wholly wanting in the village children, and the difference in the mortality of the two classes of patients was correspondingly marked. At the Mission one patient died, out of seven who were affected. Among the rest, out of twenty-eight known to have been affected up to January 1st, fourteen died.

As though to emphasize the present rejoicing, since the church has been opened there have been four marriages and a baptism, while another marriage has been set for next week. One of those who were married thanked me for performing the ceremony. Of over fifty native men whom I have married, I think he is the first to have done so. And he was a Shaman.

JOHN W. CHAPMAN.

THE BEGINNING OF THE DIVINITY SCHOOL.

In considering a matter that calls for human initiative, it is helpful to ask, When ought it to be begun, and so we ask how soon ought work, such as is done in a divinity school, be undertaken in a Christian community? No doubt, it should come as early as possible.

The Bishops and other great leaders need it for the sake of their own growth; on the principle that we are helped most when we help others. Indeed, all clergy need this same help.

And Christian laymen and clergy, who have been trained among them, and so have full sympathy with them, and understand their life and its special horizon.

We can add that in heathen lands it is only by the native pastor that converts are fully understood.

So we may say that instruction in divinity is a necessary element in the early growth of the Church.

Our Church Divinity School has come into being at a comparatively early date. It gathers into one scheme the scattered efforts of former days, to prepare men for labors in the Pacific States. Its location here is not a question of financial economy, as commonly understood, but rather of the highest grade of economy, called statesmanship. While the school abides yet in youthful incompleteness, it displays clear indications of coming power and wide influence.

It is hardly necessary to tell our readers that its history began in 1893, when Mr. G. W. Gibbs of San Francisco and Mr. J. P. Morgan of New York joined in the foundation work. Since then the work has been continuous, with a faculty of three professors, at first, afterwards increased to four, with the Bishop, as Dean, at their head.

Let us see what degree of efficiency has been reached, and what permanent features of a well developed school are found here. First, there is the college, the collection of men, the multiple unit, living with one purpose and learning from the common life vastly more than can be learned in isolation. We cannot make too much of this feature, which educates the individual student in ways quite as important as the lecture-courses.

Next, the Sacraments bind together the household and draw us heavenward. Thus in two ways Christ trains His servants, by their individual approach to Him, and by their mutual influence upon one another. Thus they learn the lines of human sympathy by which they shall be able to draw men to Godliness.

Next, there is experience in parishes and missions, giving a natural development to the opening powers, and making real the processes of thought started in the class-room.

Again, the full courses of lectures and the growing library are channels for instruction and inspiration found here, as in all seminaries; but a special advantage to our students is their close personal touch with the Bishop.

But we must not omit the alumni, found not only in California but also as far away as China, of whom we are justly proud, whose interest and influence in their seminary do not cease at graduation.

Are not these all permanent and strong features, and should we not be thankful that we have so much! That we have among us an institution already so vigorous, with a full corps of professors, the new chapel, dormitory and lecture-rooms, the library of nearly 5000 volumes, and a steadily increasing body of students.

We congratulate our Bishop, who planned and began this great work; who has guided it and still guides it in its upward progress. We rejoice in the prospect opening before him at the close of the first twelve years of its life.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

MEMORIAL TO BISHOP PIERCE.

To the Editor of The Pacific Churchman:

At the last annual Council of the Diocese of Arkansas steps were taken looking towards the placing of a large chancel window in Trinity Cathedral at Little Rock to the memory of the late Right Rev. Henry Niles Pierce, D. D., LL. D., fourth Bishop of Arkansas. In accordance with a provision of the resolution passed by the Council, Bishop Brown has appointed the following Committee to carry out the Council's plans, namely: Mrs. H. K. Cochran, Mrs. S. M. Apperson and Mrs Beauregard Morrison.

The committee would like to have, so far as possible, all persons who were confirmed by Bishop Pierce, as well as other friends, represented in the memorial by a contribution. It is estimated that the manufacture and setting of the window will cost about $1000. Contributions must be sent to Mrs. Harry K. Cochran, Secretary and Treasurer of the Committee, 320 West Eighteenth Street, Little Rock, Ark. This letter is mailed to you for the purpose of getting the action of the Council before the people who would like to contribute, and if you will make as much publicity as is possible same will be appreciated by the committee, as well as by the host of friends of the late and beloved Bishop.

Yours respectfully,

MRS. HARRY K. COCHRAN,
Secretary and Treasurer.

Little Rock, Arkansas, June 19, 1905.

If you could once make up your mind in the fear of God never to undertake more work of any sort than you can carry on calmly, quietly, without hurry or flurry, and the instant you feel yourself growing nervous and like one of of breath, would stop and take breath, you would find this commonsense rule doing for you what no prayers or tears could ever accomplish.—From Stepping Heavenward.

LITERATURE OF THE DAY

The Temporary and the Permanent in New Testament Revelation: Rev. H. P. Nichols, D. D. (Thos. Whittaker, New York, $1.25).

These are the Bohlen lectures for 1905, and the book is another example of condensed values as distinguished from wordy expansion. But there are sure to be some, cleaving steadfastly to the old ways, who will be very likely to take exception to the very title, and say it is a contradiction in terms. They will not be ready to admit, even the bare possibility of a temporary element in the New Testament, where, as they conceive of it, everything is as abiding as the Rock of Ages. But as Dr. Nichols shows, the very fact that Our Lord lived at a certain definite time in the world's history, and taught a generation which, like all others, had its own peculiar ways of thought—its own special characteristics—ought to convince us that in order to appeal to them successfully He had of necessity to say and teach a good deal which could only apply to and have a meaning for the men of His own day. But the principles underlying His teaching, the foundations of it, were to be permanent. So the author starts with a study of the temporary features involved of necessity in the Incarnation, and then of those to be found and separated from the teaching of Christ Himself. He then goes on to the "methods and conclusions of St. Paul," seeking to separate the abiding teachings of the Apostle, and closes his book with a very wise and helpful lecture on the "temporary type of Christian thought seen in Apocalyptic utterance."

"The chief duty of the student of Christ's words is to find the great principles His words are intended to establish." That is obvious enough, but Dr. Nichols shows by cogent examples that from first to last this was the method of Jesus, and that this, humanly speaking, was the reason why His teaching was not a mere echo from the hills of Judea, but a living voice in every age, finding its way to the very core of men's hearts everywhere. The lecture on St. Paul proceeds on the same lines, and the trend of it may be gathered from the following: "He found the Gospel in the hands of its first Apostles, little more than the faith of a Jewish sect who believed that Messiah had come. He left it a message for universal humanity, claiming the response of the world's allegiance." There is much more we should like to say of this book, which we venture to think is a timely and a valuable one. Some of its conclusions may appear startling at first sight, but thinking them out will bring reassurance. And the most casual reader, as well as the protesting one, must be struck by the devout earnestness which pervades every page. We hope the book will be not only widely read, but deeply thought over, for we are sure that it has an extremely clear and definite message for these days of doubt and unresting speculation.

MAGAZINES.

The June **XIXTH Century and After** is as full as it can hold of very readable articles, and most of them are much more than merely readable. Churchmen will find a paper by the Rev. H. Handley, author of a telling book on the Fatal Opulence of Bishops (English Bishops) which made rather a stir. "Anglican Starvation and a Liberal Diet" is the title of the paper, and what it amounts to is a rather savage depreciation of High Churchmen, and a corresponding exaltation of the Broad. But "methinks he doth protest too much." It will be at least interesting to see the reply, which, after the manner of this periodical, is sure to come. "Some Royal Love Letters" throws fresh light on Henry VIII and Anne Boleyn; Festa Stultorum, and the Autobiography of a Wandering Friar are both very interesting; "The Political Situation" is a splendid summing up of English and European politics by Herbert Paul.——**Scribners'** has a very delightful article on the Land of Tamalpais, with beautiful pictures of the famous mountain, Mill Valley and other views. There are good stories, as usual, among them another amusing McAllister story.——**Delineator's** editor must know his business remarkably well, for although his magazine is chiefly intended for the feminine persuasion, it excites a continuous interest in the minds of the other sex, and at least one ecclesiastical dignitary always looks with zest to the notice of its contents in this column.——**McClure's.** If Mr. J. D. Rockefeller is anything like the portrait of him on the cover of this magazine one can understand all the hard things said about him. And the character-study of him by Ida M. Tarbell rather intensifies the idea that he is. There are some very fine portraits of the President's family, the usual good stories and infusion of more serious readable matter.——**Impressions** (Paul Elder & Co.) has a triolet by Alice M. Robbins which fully merits the term "exquisite," before it became so vulgarized by gushing use. Very handsome type enshrines a recipe for Game Pie, which we commend to those who can see into things; and the other contents are most of them well worth reading, if not quite all: certainly a very admirable little article on Elizabethan Drama in California.

H. H.

All Books Reviewed in this paper can be obtained at lowest Prices at . . . "The New Book Store" 23 Grant Avenue

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Any reader of this publication can communicate with a prominent business man who writes of his connection with an enterprise that promises to be a very profitable investment. He says the business was started on $50 capital, and to-day the equipment alone is worth over $50,000. The stock in this concern is not offered for public subscription, but a few shares can be had if immediate action is taken. If any reader of this publication wants to become a stockholder in this great enterprise, which promises to pay big dividends this year, write to M. L., Box 59, Brooklyn, N. Y., and say that you are a reader of this publication.

A MODERN JOSEPH.

An exchange tells the story of a poor workingman who told his wife, on awakening one morning, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what evil might follow, as it had been understood that to dream of rats denoted calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the saloon you go to so often; the two lean rats are my mother and I; and the blind rat, father, is yourself."

A Christian man became interested in missions. His first prayer was, "Lord, save the heathen." Later he changed this prayer to the more earnest petition, "Lord, send missionaries to save the heathen." His interest deepened, and he prayed, "Lord, if you have not anybody else to send, send me," and prayed with all the fervor of his heart. Then, in the truest humility, he added: "Lord, I am in earnest; send me; but if you cannot send me, send somebody." Still lacking assurance, he prayed in the spirit of a submissive will and consecrated possessions: "Lord, send whom Thou wilt; but help me to pay my share of the expenses," and this proved to be the right prayer."—The Young Crusader.

Temptations may be considered as coming either from God or from the arch enemy of God. The temptations of God strictly involve in them no more than a trial of principle; the temptations of Satan involve in them the infusion of moral evil into the mind; this is the difference.—Rev. W. Howell.

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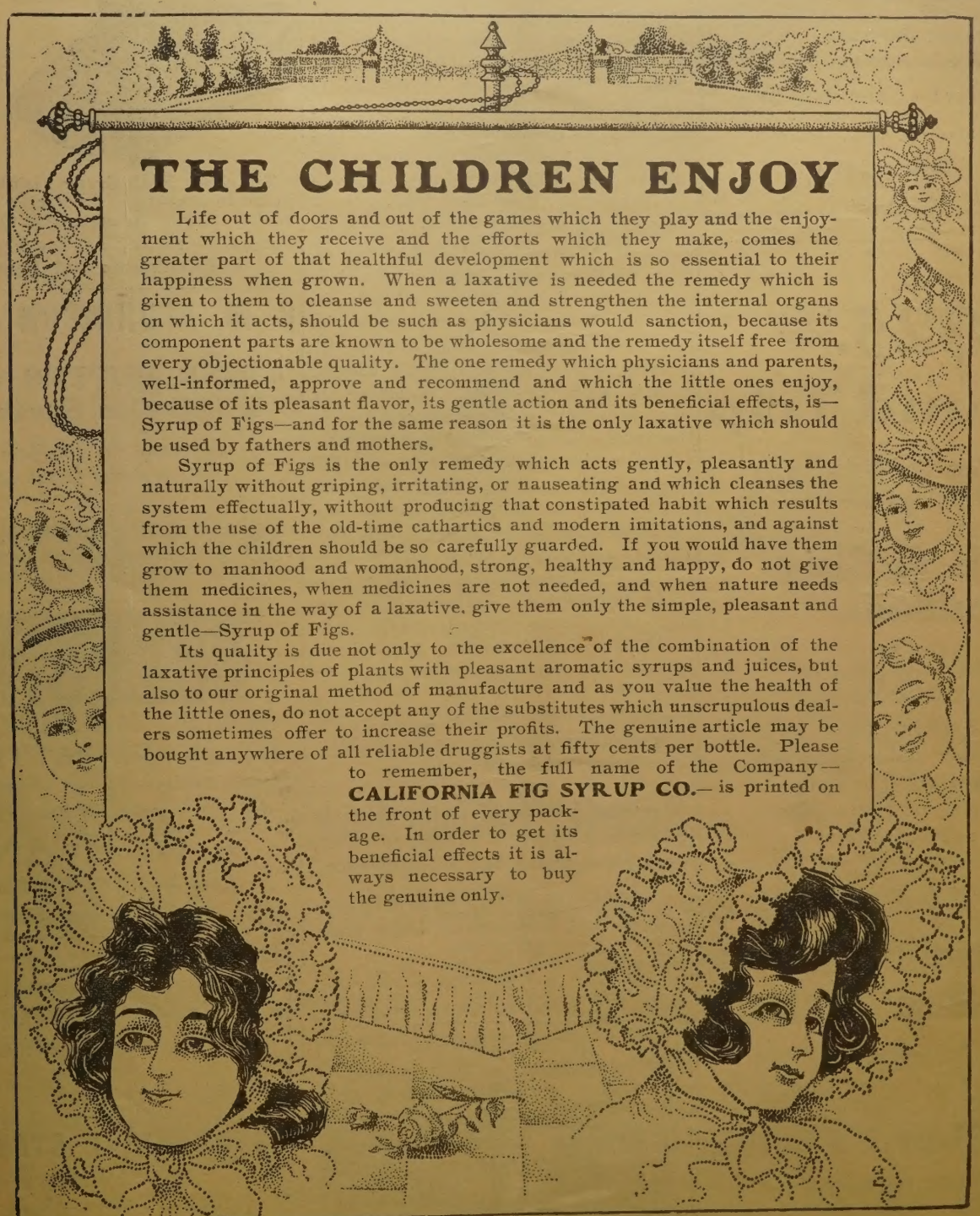
THE CHILDREN ENJOY
Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is—Syrup of Figs—and for the same reason it is the only laxative which should be used by fathers and mothers.
Syrup of Figs is the only remedy which acts gently, pleasantly and naturally without griping, irritating, or nauseating and which cleanses the system effectually, without producing that constipated habit which results from the use of the old-time cathartics and modern imitations, and against which the children should be so carefully guarded. If you would have them grow to manhood and womanhood, strong, healthy and happy, do not give them medicines, when medicines are not needed, and when nature needs assistance in the way of a laxative, give them only the simple, pleasant and gentle—Syrup of Figs.
Its quality is due not only to the excellence of the combination of the laxative principles of plants with pleasant aromatic syrups and juices, but also to our original method of manufacture and as you value the health of the little ones, do not accept any of the substitutes which unscrupulous dealers sometimes offer to increase their profits. The genuine article may be bought anywhere of all reliable druggists at fifty cents per bottle. Please to remember, the full name of the Company—CALIFORNIA FIG SYRUP CO.—is printed on the front of every package. In order to get its beneficial effects it is always necessary to buy the genuine only.

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MAY FESTIVAL AND SUNDAY.

We are bound to regret the action on the part of those who had the matter in charge that the May Festival, one of the most creditable musical festivals ever given in this city, should have begun on Sunday and closed on Sunday. The object of this festival, the support of the worn-out teachers, is most worthy, and the enlistment of the children and their grateful parents to that end is approved and heartily commended, but the contravention of the Christian conscience in opening and closing the festival on Sunday is to be deeply regretted. The saddest part of it all is that Christian people had the matter in hand, and that children of tender years were led to disregard the higher claims of the Christian Sabbath. One of the most valuable of all things, that which sustains the public school, is a clear, sound, and divinely imbued public conscience. If for any cause the public conscience becomes corrupt or seared, then the public schools will go square upon the rocks. Whatever we may say about teaching sectarianism in the public schools, this much remains: Religion—broad, underlying, constitutional religion—based upon the commandments of God, must control and conserve the public schools. Without God there can be no public schools, without the Sabbath there can be no permanent standard of morality. We say again that, while sympathizing with the noble purpose of the May Festival, we believe that those who planned the program to begin and close on Sunday committed a grievous fault against the Christian standard of morality.—California Christian Advocate.

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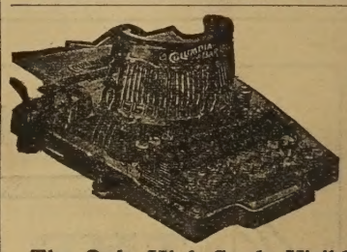

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